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THE HINDU

Caste Man of INDIA

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*Yours for Christ and India.
N. E. Geiser.*

THE
HINDU; OR CASTE MAN
OF
INDIA.

BY
John Emanuel
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The Young People's Missionary, Narasarowpet, India.

WITH ILLUSTRATIONS.

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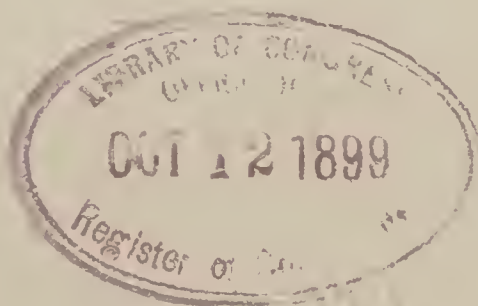
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PREFACE.

My object in writing this little book has been to give a short sketch of some of the most prominent characteristics of the Hindu in his social and religious life, and his attitude toward Missions.

Volumes could be written on this subject, but my object will be accomplished if those who read will be able to understand what the Hindu, of to-day, is from a moral and religious standpoint. It will then also be evident what is yet to be accomplished by the Church of Christ in order to bring him into the true LIGHT of the Gospel.

If through the pages that follow I shall have succeeded in arousing others to a deeper interest in those yet without the FOLD, in India, I shall feel that I am more than repaid for my labor.

At the suggestion of the publishers, the picture of the author appears as a frontispiece.

N. E. Y.

SEPTEMBER 11, 1899.

TO THE
YOUNG PEOPLE
OF THE
LUTHERAN CHURCH

THIS LITTLE VOLUME IS HUMBL Y DEDICATED.

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THE HINDU; OR CASTE MAN.

CHAPTER I.

GENERAL OBSERVATIONS.

EVERY detail of the Hindu's daily life is regulated by the sacred texts; when he should rise, and bathe, and pray; in what posture he must say prayers; how he is to bathe and purify himself; what is to be his daily dress; what days and hours should be avoided for the recitation of the Veda; in whose presence the Vedas should be learned and in whose presence recited; what are the impurities that must be avoided; how he must earn his subsistence; from whom he may accept presents; whom he should respect and whom avoid; in what water he may bathe; on how many occasions he should sip water; under what conditions he should beg; when and what he may accept from the unworthy, and many other important matters must be considered, until at last he has fulfilled every obligation, according to the LAW, to the

SAGES, and to the GODS. "Then let him make everything over to his son and dwell in his house, not caring for any world concerns."

Such are some of the requirements laid down in the Dharma Sastras for the daily routine of the Caste man in India. This moral code has two branches: "REVELATION and TRADITION." The former includes the Vedaś and such other books as are based on the authority of the Vedas, and the latter "what has been transmitted by their fathers." A few quotations will suffice to give an idea what these impute as obligatory:

"Early in the morning let a man decorate his body (this is usually done with ashes), bathe, clean his teeth, apply collyrium to his eyes, and worship the gods."

"Let him reverentially salute venerable men who visit him, give them his own seat, sit near them with joined hands, and when they leave, accompany them, walking behind them."

"Let him not bathe immediately after a meal, nor when he is sick, nor in the middle of the night, nor dressed in all his garments, nor in a pool which he does not perfectly know."

"Let him not enter into a walled village or house except by the gate, and by night let him keep a long distance from the roots of trees."

“Let him not eat anything from which the oil has been extracted; let him not eat early in the morning, nor late in the evening, nor take any food in the evening if he has eaten his fill in the morning.”

“Let him not go alone on a journey, nor reside long on a mountain.”

“Let him not eat dressed only with one garment, nor sleep in a deserted village, nor awake a superior who is sleeping. Let him not use shoes, garments, a sacred string, ornaments, a garland, or a water vessel, which has been used by others.”

“The morning sun, smoke rising from a burning corpse, and a broken seat, must be avoided. Let him not clip his nails or hair, and not tear his nails with his teeth.”

“Far from his dwelling let him remove the water used to wash his feet, and the remnants of food, and the water used for his bath. Let him never bathe in tanks belonging to other men; if he bathe in such an one, he is tainted by a portion of the guilt of him who made it. Let him always bathe in rivers, in ponds dug by the gods themselves, in lakes, and in water-holes or springs.”

“Let him never eat food given by sick men, nor that in which hair or insects are found, nor what has been touched by dogs, or food at which a cow

has smelt. Let him not eat what was kept over night, nor the leavings of another man, nor that which was prepared for a woman in child-bed, nor that given by out-Castes, nor that on which any one has sneezed."

"Let him not dwell in a country where the rulers are Sudras, nor one which is surrounded by unrighteous men, nor in one which has become subject to heretics, nor in one swarming with out-Castes."

Such are a few of the many rules laid down for daily practice by those who would be known as GOOD HINDUS. With great fear lest he should be polluted the Hindu leaves his house in the morning, and with superstitious fear, he strives to fulfil every article in his code of self-righteousness. Hindu society holds a firm grip on all its adherents by determining for itself what is good and bad, holy and unholy, clean and unclean, and by punishing, with prompt excommunication, all who are found guilty of disregarding any of its rules and customs. Hinduism does not stop to ask, Is that in accord with moral laws? but is satisfied when an act is in accord with custom. And woe to the man who dares to do anything disapproved by long established custom, be it good or bad.

This despotic power is the one agent which

holds Hindu society together, defying with the greatest determination any other influence or doctrine which may threaten to win away its adherents.

On account of the fear of losing Caste and superstitious belief in evil influences ruining them in case they do certain things, the white man has but little opportunity of associating with his Hindu brother; he can neither eat nor drink with a foreigner; cannot even admit him into his house without defiling it so that ceremonies of purification must be performed before the house can be occupied by his own family.

In India, Caste separates those adhering to the different sects as thoroughly as though they were living in different countries, so far as social intercourse is concerned. In "Vedic India," Ragozin says, "Everybody knows what is meant by Caste in India. Everybody has a more or less clear perception of the hold this baneful system has established on about one-sixth of the human race, and of its well nigh ineradicable evil effects—of the insuperable barrier it opposes to the best meant efforts of the country's European rulers."

The Castes of India are as follows: (first) the Brahman, or priestly class; (second) the Kshatriya, or kingly class; (third) the Vaishya, or merchant class; (fourth) the Sudra, or working class.

This is the division adhered to according to the tradition that man sprang from different parts of Brahma's body, and is the general division of Caste throughout India. There are, however, many other Castes and sects which have sprung up from this general division, which are either local or consist of the so well known out-Caste, who in turn tries to be a Caste, separate and distinct, but who has succeeded only in imitating the worst part of Caste, viz., the hatred of all but their own class, superstitious adherence to idol worship, mantrams, and fear of evil influences.

In locating a prayer-house in a village for Christians who were formerly Malas (out-castes), the head man of the village objected to the exact site designated, and when the plans were not changed, became very much excited. When his objections were heard, he said it pointed to his door, and would pierce him, according to their Sastras. He was trying to imitate some superstition of the Castes of India. Many rules are important in the location of a house by a Caste man. If the water runs toward a neighbor's house, evil and quarrels will arise; the water of one's own house should always flow in some certain direction in order to secure good luck. Should there be any mistake in this respect, or in any other particular, the gods

are sure to be offended and bad luck follow. The place of building also enters in, as well as the way of building. Many instructions are given as to "the color, taste and smell of the soil, together with the various means of testing its merits as a lucky or unlucky spot."

In case the man building a house should take sick, it is at once believed that something is wrong in the plan or site selected, or about the building itself. If, however, "the man should die before the building is finished, it is at once abandoned, and no one would think of taking over the work with a view to finish it." "A house must not be built in front of a Siva temple, as the eye of that god has an evil influence; nor must it be built behind one to Vishnu, but it may be on either side of them."

While a Hindu's house is under construction, ceremonies must be performed at stated times, the first of which takes place when the work is begun on the walls. At this ceremony the owner of the house and his wife must both be present, and the family priest must also take part. The question then arises how to avoid turning the house in the direction of the mischievous god Vastupursha. This god is supposed to hold in his power the fate of all building operations. The

god is believed to be in a reclining position, and to be changing about by turning his face at different periods of the year. The house under construction must, however, not be carried on while it would face toward the god. If such carelessness were indulged in, bad luck would be sure to follow. When a house is about to be commenced, and it is discovered through the priest that Vastupursha's face is turned in that direction at that time, the work is abandoned until the god again changes his position so that his eyes may not fall upon it. It must also be well considered on which side of the road or street a house is placed.

The Vastu Shastram (which is the recognized Hindu authority on the subject) says: "It is good to build toward the north or east, but bad toward the south or west." In case the builder has enough land to build his house back from the road, he will be sure to do so, and put a wall along the road eight or ten feet high, with only a door of entrance to the house.

Ceremonies are performed at different times during the construction of the house, as "at the putting up of the main doorway—when the ridge-piece is put up—at the digging of the well, and when the family first take possession." At the main entrance the pieces over the door are usually carved

elaborately, and are called "the horse-stool, because upon them are placed the cross pieces which support the wall above." The ceremony performed



A CASTE MAN'S HOUSE.

when these important pieces of the house are put up consists principally of prayer, as follows :

"O door frame, with parts tightly framed together,
According to Vastushastra rule,
Do thou, being fixed in this house,
Cause happiness to increase.

"With saffron, turmeric, flowers,
And sandal being well adorned,
Do thou forever be happy,
And be our support and stay.

“Thus having fixed the door frame
With clasped hands and circumambulations,
Home happiness he (the householder) will receive,
With long life and good health.”

As indicated in the prayer, the door frame is well decorated and adorned with various designs of Indian admiration.

The principal feature in a Hindu house is that it must be square, and have an opening to the sky in the center. The roof usually slopes in from the four sides, sloping down funnel like in the center. Through this central opening the rain descends in torrents, sometimes for days during the rainy season, and the house is kept wet and damp to the discomfort of all occupying it. The reason for this peculiar way of building is not clearly stated, but is said by some to be for the purpose of admitting the sun. Others, however, say it is for the purpose of securing rainfall in the house, for the purpose of securing happiness.

Thus the people of India have gotten in the habit of building a kind of house in which they are inconvenienced both when the sun shines and when it rains, simply because it has become custom thus to build their houses. They can give no satisfactory reason, religiously, why their houses should be so, rather than otherwise, and certainly

there is no sanitary reason. On the contrary, all notions of hygiene would at once protest to such a pool in the house. All houses built on the approved Hindu style have this opening in the center. This opening is usually the only place from which light is admitted, excepting through the door, as no windows are put in the walls by the Caste people of India. This is only one of the peculiarities of the Caste man, others will be noted one by one.

HIS DRESS.

“The dress of the Hindu is of all shades and colors.” In going through a town or village it is most amusing to see the various designs and colors of the garments worn by the people. Some wear plain cloths with a red border thrown loosely about them; some wear coats varying in color and style of cut with the fancy of the owner; some have sleeves, others have none; some have buttons, while others have the cut of a shirt and fit up close to the neck, thus making that luxury unnecessary. Some wear a kind of garment very like a vest in appearance over the top of their coat or cloth, always of highly colored materials, and very often of silk.

Red flannel coats are very popular in some of the villages of the rural districts. Yellow coats are ad-

mired by the young, and many a bridegroom invests his last coin, or goes into debt, in order to get a yellow coat to get married. The Brahman usually wears no upper garment at all, but is content to have his sacred thread conspicuously displayed about his body, and when he does wear a coat, it is for the special purpose of associating with Europeans, but assumes his natural garb as soon as he gets back to his home.

Muhammadans generally wear a long white coat somewhat like the cut of a gown, without the puffs on the sleeves, and often reaching to the ankles of the wearer. In the case of poor Muhammadans, such expensive garments are out of the question, so they are content to wear a pair of trousers made of white muslin or drill, with a draw-string about the waist, nor does it ever seem to occur to this class of people that an upper cloth is necessary. The children of all classes alike are left in nature's garb until about the age of eight. The head dress is chiefly the turban among the Hindus, but not a few are now beginning to wear a little skull-cap worked in fancy designs. The turban is a cloth about eight yards in length and a yard wide, wrapped about the head, with the end so tucked in as to keep it from unraveling.

These turbans are of many colors, and usually

of several colors. The Hindu shoes are of various kinds and colors; the most common being a mere



A GROUP OF GOVERNMENT OFFICIALS—HINDU AND MUHAMMADANS.

sole with a few straps over the top into which the toes and instep fit. This is the shoe worn by all

the working classes and many others. The higher classes, however, wear a finer and more attractive (though less comfortable) shoe, consisting of a sort of slipper turned up in front and only large enough to admit the toes of the wearer, while the back part flops up and down at every step taken. The Muhammadans again have a different style, which consists of a heavy slipper with heels, turned up in front, but which seems to be made so as to stick to the foot fairly well.

The dress of women consists of a single piece of cloth from six to twenty yards in length and about a yard in width. In this cloth they wrap themselves so ingeniously as to be both convenient to themselves and graceful in appearance. The women wear no head dress, but a short tight-fitting jacket is worn by most women now. One end of the cloth is often thrown over the head. The accompanying picture of a Hindu woman will, however, convey a much better idea than it is possible to give by words.

In this posture the house-wife of India may be seen every morning ; she has just swept her house and is now decorating the front door step with chalk or lime. She is a model wife in this respect as well as in many others. On her arms will be observed bracelets, on her fingers and toes rings;

the common nose-piece worn by the Indian women is in her nose, the ornaments are in her ears, her hair is in India style, her dress is also of approved



THE CASTE MAN'S WIFE.

style, and in every respect we have here a good view of the Caste Man's wife. These decorations are said to be put in front of the houses, by some,

to ward off evil, but others deny this statement and say it is only the approved Indian way of decorating the front door-steps, and of indicating that the place was swept.

HIS CLASSIFICATION.

The different classes of India may be represented as (First), the Priests ; (Second), the Warriors ; (Third), the Craftsmen and Tradesmen ; (Fourth), the Working classes. A popular writer says, "Those who pray, those who fight, those who barter, and those who serve."

This may be regarded as a good classification of the people of India, but it does not at all reveal the real state of things. The people of most other countries are indeed more or less similarly classified by their natural instincts and training, but in India the above named classes correspond to the different Castes, which draw "the separating lines deep and straight." Nowhere else were men so sternly doomed to live and die within the pale of the social status in which they were born, with nothing left to individual choice, no narrowest door ajar through which to pass into another—wherein, in fact, lies the very essence of Caste as distinguished from mere class barriers, which may be high and foreboding, but not utterly impassable.

Lastly, nowhere else did the priesthood claim such absolute pre-eminence, demand such unconditional submissiveness, such almost servile self-abasement from all classes of the community—to this extent, that for a Brahman to marry a maiden of the warrior Caste was a condescension or degradation, although to that Caste belonged the kings, the rulers of the land. What other priesthood ever had the hardihood to proclaim in so many words that “there are two classes of gods : the gods in heaven and the Brahmans on the earth.”

In the Laws of Manu these classes are defined as follows ; to Brahmans he (Brahma) assigned teaching and studying the Veda, sacrificing for their own benefit and for others, giving and accepting of alms. The Kshatriya he commended to protect the people, to bestow gifts, to offer sacrifices, to study the Veda, and to abstain from attaching himself to sensual pleasures. The Vaishya to tend cattle, to offer sacrifices, to study the Veda, to trade, to lend money, and to cultivate the land. One occupation only the lord prescribed to the Sudra : to serve meekly the other three Castes.

The position given to the Brahman in the above quoted passage may seem a highly exalted one, but there are passages in which he is at once made a god among men, not from any other reason,

however, save the fact of his birth in that Caste. The following few lines from the Laws of Manu may be sufficient to give even those living in the West an idea of the Brahman's arrogance, self conceit, and disrespect for all those who are not of the same Caste with himself. In Manu it is stated, "a Brahman coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law. Whatever exists in the world is the property of the Brahman; on account of the excellency of his origin the Brahman is indeed entitled to it all. The Brahman eats but his own food, wears his own apparel, bestows but his own alms; other mortals subsist through the benevolence of the Brahman.

. . . Know that a Brahman of ten years and a Kshatriya of a hundred years stand to each other in the relation of father and son, but between these two the Brahman is the father. . . . A Brahman, be he ignorant or learned, is a great divinity.

Though Brahmans employ themselves in all sorts of mean occupations, they must be honored in every way, for each one of them is a great deity."

The duty of a king is briefly stated as being "not to turn back in battle, to protect the people, to honor Brahmans."

Though the Brahman lays claim to everything,

one need only learn to know his circumstances to learn that he has not been able to make good all his claims. Of material power he has compara-



THE SIXTH AVATAR, OR INCARNATION OF VISHNU AS
PARASHU-RAMA.

tively little compared to the other Castes. And after some of the most outrageous boasting, the priestly lawgiver suddenly descends to reasonable grounds, and lays down reasonable axioms in order that they may become tolerable to those who are in power. The following may be regarded as a good specimen: "Kshatriyas prosper not without Brahmans; Brahmans prosper not without Kshatriyas. Brahmans and Kshatriyas being closely united, prosper in this world and the next." In the accompanying illustration we are, however, reminded of a time when the Kshatriya became so powerful and arrogant as to threaten the overthrow of the Brahman, who was only saved by the intervention of Vishnu himself, who took human form "as Parashu-Rama (Rama with the axe), who became the exterminator of the warrior Caste. 'Thrice seven times did he clear the earth of the Kshatriya race, and filled five lakes with their blood,' after which he gave the earth to the Brahmans."

The cow is Vasishtha's sacred and miraculous cow, the emblem of Brahmanic prayer and sacrifice. The origin and development of so rigid and infernal a system, and which holds so many millions in strict abeyance to its rules, is a study of no little interest. Before this study is taken up in detail, it

may be well to mention that the name "Sudra" varies greatly in meaning of position in different parts of India. In the South it means one in social standing next to the Brahman, while in the North it means one in the social scale where the Pariah stands in South India. The reason for this seems to be found in the fact that "the Aryans did not conquer the South by force of arms, as they did the North, but by the more honorable force of superior knowledge and higher civilization." They were unable, therefore, either to impose their language upon the aboriginal inhabitants, or to treat them as serfs.

Hence they cunningly called them "Sudras," persuading them that it was a title of honor. The Sudras are highly respected by all classes in South India; and the Pariahs, who seem to have been conquered by the Sudras, are the serfs. of the South. The origin of the Caste system evidently dates back to the arrival of the Aryans in "the land of the five rivers."

They first settled in the North and in course of time spread toward the East and South. They also had some knowledge of the sea, the Indian Ocean South of the Indus. In the time of Namu they occupied the whole region called by him Aryavarta, the abode of the Aryan, extending

from the Western to the Eastern sea, and bounded on the North and South by the Himalaya and Vindhya mountains. The country to which the Aryans had come was strange and in many ways uncongenial to them. The people were of different color, different religion, and spoke a different language. The feeling which existed between the Aryans and their new neighbors may be seen by the terms applied to them, such as enemies, slaves, barbarians, raw flesh eaters, devoid of religious rights, priestless, not keeping the sacred fires, mad worshipers of mad gods; and did not even hesitate to accuse them of being those, "who gloat on the bloody flesh of men or horses, and steal the milk of the cow, and added, Agni cut off their heads with fiery swords."

The real cause for such hatred may no doubt be found in the opposition offered to the new comers by the aborigines, who made every effort to protect their country and homes. These people, though in the state of barbarism, yet we learn that they had fortified cities, fought with weapons, possessed much wealth, were governed by kings. The struggle was no doubt a fierce one, but the stronger Aryans prevailed and the dark-skinned Indians were reduced to subjection and slavery.

"Here then," says Dr. Phillips, "was the first

distinction of a Caste, a distinction both ethical and political—the distinction between foreigners and natives, between the conquerors and the conquered. This distinction was heightened by the difference of color existing between the two races : the former being white, and the latter black, a difference still visible between the Aryans and Non-Aryans. And hence *varna* (color), the term used by the Aryans to mark off the difference between themselves and the aboriginal inhabitants, came afterwards to be the general designation of all distinctions in Hindu society. The aboriginal inhabitants who submitted peaceably to Aryan rule, were denominated *Sudras* (serfs), in contradistinction to the Aryans (nobles).

In the *Vishnu Purana* we find that *Sudras* and *Abhiras* are invariably mentioned together. *Abhira*, according to *Ptolemy*, is a district . . . on the *Indus*. The *Sudras*, therefore, were a people who lived in the same vicinity, on the banks of the same river." This seems to be a very plausible explanation of the origin of Caste in India. This classification into grades was afterwards continued as necessity required.

Those of the aboriginal tribes who chose to flee to the mountains rather than submit to the Aryans, constantly reappeared, and in hostile array fell upon

those who had supplanted them. It thus became necessary to create a warrior class or Caste to protect them from their enemy, and to assist in the further conquest of the country. Thus the Kshatriya Caste also came into existence, and the heads of these warriors were created kings. It was, however, not possible for the warrior to live without the farmer, who must cultivate the fields and provide their subsistence. Thus came into existence the Vaishyas or "householders." And among this Caste were made divisions and distributions of occupation to cover that wide field of necessity to sustain him in his sphere as a whole : as smiths, carpenters, masons, jewelers, merchants, physicians, etc. "Thus gradually arose all the divisions of the professional and artisan classes . . . and each class and calling by degrees became exclusive, and its followers a Caste."

The Priestly or Brahmanical class no doubt began by each Aryan head of a family attending to the daily devotions for his household. A few of such, however, were gifted with such rare talents as to secure even the admiration of kings. "No wonder, for he inspired the nation with odes in honor of the gods; he prayed for victory on the day of battle, for rain in time of drought, and for all blessings to the friends of Indra. His prayer was

apparently answered. A victory was won, a great drought was removed by abundance of refreshing showers." Thus the "learned Bard" became celebrated for his poetry as well as for the power he was believed to have exercised with the gods, and consequently the influence he was believed to exert in the welfare of his fellow-men. The Vedas were being kept in the language only known to the learned few. As some one was needed to interpret these, the learned class was naturally recognized as the only ones capable of giving the needed aid. As such men were soon regarded as more than ordinary men, it was also supposed that their prayers are more efficacious than those of the simple head of a family. Thus no doubt the Brahman saw his first opportunity, and gradually extended his claims until he was regarded equal with the gods themselves.

From the time that the Brahman succeeded in raising his prestige to so high a standard, he has had comparatively little trouble to hold his place. He is now usually regarded as the India priest, as the one privileged character who, on account of his close relations with the gods, must be indulged, obeyed, yea and even worshiped, by all other classes.

In the accompanying illustration may be seen



THE RECEPTION OF A GURU. (PRIEST).

the reverence and fear with which the Brahman Guru is greeted. This way of showing respect is so instilled into the India people that those wishing to show much respect for their missionary fall down upon the ground and catch hold of his feet, nor can they understand when told to discontinue their foolish demonstrations. The Brahman takes such demonstrations as a matter of course, and as no more than what is due him, as representative of the gods on earth.

Manu, in his code of laws, says: "The Brahman, the Kshatriya, and the Vaishya Castes are the twice born ones, but the fourth, the Sudra, has no second birth. There is no fifth."

By the second birth is meant the ceremony of putting on the sacred thread, which is the sign or badge that the second birth has taken place. In this respect the Kshatriya and Vaishya Castes seem to be equal to the Brahman himself, but in reality he has little influence compared to the priestly Caste. The gods and their representatives are alone worthy of adoration in India.

There are, however, innumerable sects and divisions among the four Castes herein mentioned; all of whom look upon each other as unclean ceremonially, and consequently no social relations are permissible, no meals can be taken together, no

intermarriages are tolerated; they are of different Castes, and that in itself is enough to baffle all social intercourse, and so will these people remain separated and divided until they catch the spirit of the Cross, and there unite in Christian brotherhood.

THE SACRED THREAD HE WEARS.

All those belonging to what are known as the "twice-born" class of India wear the "sacred thread." This thread consists of three twists of cotton, each of which is formed of several small threads. These twists are quite separate to each other, though a part of the whole. After the marriage of the wearer, the thread is increased from three to five twists. The thread is put on at ages varying from about eight to fifteen years, and is renewed every year. The thread is suspended from the left shoulder to the right side.

The young Caste man cannot get married until he is invested with the sacred thread. Among a few sects, however, the reverse is the custom, and the young man is not invested with the sacred thread until immediately after his marriage is consummated. The ceremony or initiation which takes place when a young man is invested with the thread consists, as far as it is known to us, of the following form: A fire is kindled, around which all

assemble. This seems to be a very important part of the ceremony, and is called the "fire worship." The ceremony continues for four days, and the fire must be kept burning during that entire period. Much of the India kind of worship is gone through during those days, as "the repeating of various mantrams (charms) from parts of the ritual, and ghee is poured on the fire as an offering. The father of the youth to be invested takes a thread of nine strands, and puts it upon his son. This is not the true thread (Yajnopavitam), nor does it have the Brahman knot, neither are mantrams said over it. After some time, during which various rites are performed, and the ears of the body are bored for ear rings, the ears being then adorned with rings of gold, after which the real thread is produced, a single skein of a male deer, or, if procurable, a long strip of this skin is used to be worn as a sash together with the cord. Deer skin is considered as very pure and also capable of imparting purity; for this reason untanned deer skin is much employed for covering the boxes, and other receptacles, in which are kept the household gods and things pertaining thereto. It is much more used as a mat upon which to sit when performing the daily rites, and at other like periods. Mention is made in the Smritis (the teaching of the Sages)

of the purity acquired by wearing deer skin; there are several injunctions on the matter in the Laws of Manu, as 'Let the students in theology wear for their mantles the hides of black antelopes, of common deer, or of goat, with lower vests of woven sana, of cshuma and of wool, in direct order of their class.' (II: 41.) When the father finally puts the thread on his son, the following mantram is repeated:

'This most hallowed yajnopavitam,
In former times with Brahma born,
Author of longevity ; weare it, it is pure,
May this yajnopavitam become my strength and glory.' "

After this the real cord is put on the young man, the old one is removed. It is not until the Hindu youth has been fully invested with the sacred thread that he is taught the Gayatri prayer. Even then the holy prayer is taught with great care and secrecy. A large cloth is produced and the father and his son throw it over their heads, and then the father proceeds to teach his son, by whispering it into his ears "so that the holy words may not fall upon the ears of any uninitiated one." As soon as the ceremony is consummated the newly initiated member must proceed to ask alms of all present, beginning with his mother.

This act is supposed to indicate a readiness to provide for himself and his religious preceptor. The actual religious ceremony is now completed, but for three days the ceremonies are continued, while the youth learns the prayers and is instructed in the sacrifices and other rites. All such occasions are accompanied with feastings and outward display of joy. The tom-tom (India band) is sure to be there, thumping and rattling away day and night until the last guest leaves. These tom-toms very often play all night long, to the annoyance of all who are not interested in the shallow performance. As before stated, this "sacred thread" is renewed once a year, but in case it is torn it must be replaced at once. If the Caste man should be so unfortunate as to touch a Pariah, he must at once throw away the thread he is wearing and put on a new one as a purifying agency (the Pariah being considered very unclean).

When the old thread has become defiled no food can be taken until a new one is substituted ; but ceremonies are required to put on the new thread, and thus the strict Caste man is obliged frequently to go without anything to eat because he happened to meet with an out-Caste in a narrow street, or because he became ceremonially defiled in some other way. Brahmans may often be seen stepping

aside to let a low-Caste man pass by; or, if he is not inclined to step aside, he will order his inferior in Caste to make room for him to pass. Only a few



A VISHNU BRAHMAN, SHOWING THE SACRED THREAD.

days ago when the head master of a school who was asked to admit several young Christian boys into his school, in the English classes, the only question

he asked was, Are they of the Pariah community? and when told that they were, he refused to consider the matter at all, saying he had no authority to admit any but Caste children. The Rev. Dr. Phillips, in his "The Teaching of the Vedas," says: "It appears that in very early times the Aryan sacrificers in India wore a cord (mekala, rasana) at the sacrifices. This they did in three ways, corresponding to three kinds of sacrifices. As sacrifices made to men, it was worn around the neck, and called anivita; as sacrifices to the manes it was worn over the right shoulder, and called pracinavita; and at sacrifices to deities it was worn over the left shoulder, and was called upavita. It had probably a symbolical meaning, pointing to the cord (rasana) with which the victim was tied to the sacrificial post, and indicating by an unmistakable symbolism that the sacrificer was the real victim represented by the bound animal. This is probably the origin of the sacred thread worn by the three highest classes in India at the present time."

THE MARKS HE PUTS ON HIS BODY.

One of the first things to draw the attention of the newcomer to India is the many and peculiar marks with which the people cover their bodies. These marks are especially noticeable on the fore-

head, on the arms, and on the chest. Some have horizontal lines drawn over the eyebrows, extending almost from one ear to the other.

Some have a round mark about the size of a large cherry on the center of the forehead, and some have three marks in the form of a trident coming to a point just over the nose, and extending right and left over the forehead to the roots of the hair. These marks are usually put to indicate that the morning prayers have been said, and all the ceremonies gone through with in the prescribed manner. They are put on with a rag or piece of wood, and are of various colors, red, white, yellow and ash.

Other marks are put on the chest, the neck and arms, and sometimes strict Caste men cover themselves all over with ashes and sandal wood to show their piety. Young girls also frequently appear in public with their arms and feet painted yellow. This they do especially on feast days, and are said to regard it as ornamental. They also invariably paint their eyelids black for beauty.

On the subject of Sacred Marks, Manu says: "He who has no right to marks, yet gains a subsistence by wearing false marks of distinction, takes to himself the sin committed by those who are entitled to such marks, and shall again be born

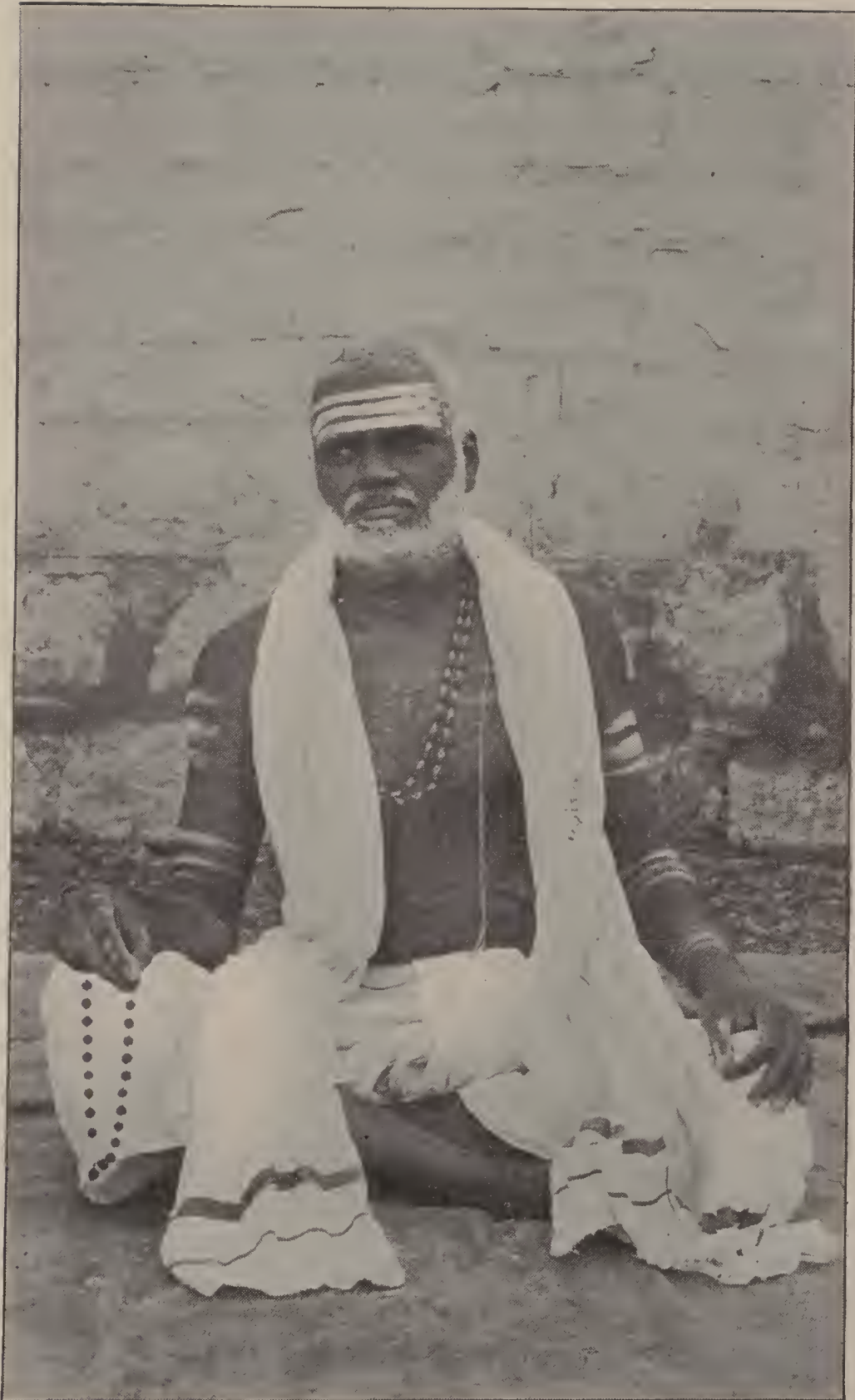
from the womb of a brute animal.” These marks may be said to be the outward distinguishing sign of the different Castes, but are perhaps more properly the sign by which it may be at once known what god the wearer worships. Hindus generally are either worshipers of Vishnu or Siva, as the worship of Brahma has fallen into disuse. The marks consequently indicate the sect of either the followers of Vishnu or Siva, not always by that name, but some incarnation or representative of the god.

The Vishnu sects mark their foreheads with the trident by the use of a white paste, which becomes quite prominent on their dark skin. The followers of Siva wear three horizontal lines across the forehead, which are made with sandal wood and sacred ashes, and very often are more ashes than anything else. These marks must be removed each day with the prescribed ceremonies. The materials with which to make these marks are kept in each Hindu home, nor can any excuse be offered which will exempt the orthodox Caste man from going through this ceremony each day. The marks placed on other parts of the body besides those on the forehead, seem to be optional, and also to differ in number according to the Caste or sect.

The Brahman of course claims the first place,

reserving for himself the right to put as many as thirteen, as follows: one on each arm and shoulder, one on the front and one on the back of the neck, one on the breast, one on the middle of the back, three on the stomach, and one on the forehead, with the privilege of putting one on the top of the head when he wishes to be very religious. The Kshatriyas may wear four; the Vaisyas two, and the Sudra only one. This law is, however, not obeyed, for Sudras are frequently seen almost covered with these marks.

As these Caste people hardly ever wear any covering for the upper part of the body, these marks become very prominent to the eyes of one brought up in the West. While preparing to give on paper what I have been able to get on this subject, a friendly Sudra who always comes to my tent when I visit his village was asked to tell what those marks mean, and as he did not have any himself, to tell why he does not wear them. He replied that, first of all, those marks have no meaning at all to most of those who wear them, but are worn by the sons because their fathers wore similar marks, and said that since he has been favored with interviews with missionaries, he has learned to see the folly of those customs which have no meaning even to the one who practices them.



A BRAHMAN AFTER PRAYERS (SIVA SECT).

Then turning to a fellow Sudra said: "You know that I have not put a mark of any kind on my body for more than two years, and have I not gotten along as well as those who cover themselves with paint every day?"

Those who wear the prescribed marks are said to repeat the following mantrams (prayers) while they are preparing to put them on :

"O, earth ! do thou destroy my sin,
Whatever sin has been committed by me.
O, earth ! thou gift of Brahma,
Thou hast been purified with mantrams by Kasyapa.

"O, earth ! bestow on me physical strength,
In thee are all things comprised,
When my sin is driven out by thee,
I attain unto heaven."

It is, however, said that a very large number of those who wear the sacred marks repeat no words at all, but content themselves with putting the outward sign on their bodies. By putting on these signs they will be regarded as good Caste men, and that is about all the good most expect to receive. There are, however, some who think that the very marks in themselves will have some effect upon their souls; the result of their superstitious training.

These Caste customs are the only thing in which



A POLICE CONSTABLE AND SON (VISHNU SECT).

the Hindu is watched and criticised in case he neglects to carry them out. A Caste man would appear as ridiculous to his countrymen without his proper Caste mark as a lady in America would to her sister in a bonnet two or three years old, or a young man in a coat made after the style worn by his grandfather. The dress of the Hindus is so little that they wear what they please, or go without any clothing, to suit their circumstances and inclinations; but not so in matters of Caste ceremonies and observances. These must be strictly followed, or the community will at once take up the matter and make the most of it.

A man must be ceremoniously in style in India if he wishes to be popular among his countrymen.

As will be seen from the accompanying illustration, the Hindu woman wears a round mark on the center of her forehead. She is also sometimes seen to have a red line drawn perpendicularly from the round mark to the root of the hair.

These are about all the marks the Caste man's wife seems to wear, and this is not absolutely necessary, as her husband is required to perform all ceremonies for her. He is her priest and god, and thus she is entirely exempt from all religious ceremonies. The mark on her forehead is simply for beauty, and does not seem to have any signifi-



HINDU WOMEN CARRYING WATER.

cation. It is sometimes red and sometimes black, according to the taste of the wearer. The folly and unfounded hope of deriving spiritual benefits by the marks and ceremonies above mentioned shows to what extent the Hindu has wandered away from the way of life, and how hopelessly he will be rejected at the last day, if he be not shown the error of his way, and turn to Him for help who can save to the uttermost. Oh that all who have found redemption in Christ could realize the state of thousands who are yet groping in superstition and darkness ! Then would the mission treasuries be filled with means to carry on the work among such with the greatest efficiency.

HIS RELIGIOUS OBSERVANCES.

“There is not an object in heaven nor earth which a Hindu is not prepared to worship: sun, moon and stars; rocks and stones, trees, shrubs, and grass; sea, pools, and rivers; his own implements of trade; the animals he finds most useful; the noxious reptiles he fears; men remarkable for their extraordinary qualities, for great valor, sanctity, virtue, or even vice; good and evil spirits, demons, ghosts and goblins; the spirits of departed ancestors; and an infinite number of semi-human and semi-divine existences, inhabitants of seven

upper and seven lower worlds; each and all come in for a share of divine honors or a tribute of more or less adoration."

The whole Hindu faith and religious observances rest on the doctrine that the divine spirit, as the soul of the universe, is united to matter; that the human soul is God himself, and that the only means of salvation is to attain unto complete separation from the degrading influences of material objects. After such deliverance from matter is attained by abstraction of mind and separation from all human intercourse, as well as by bodily austerities, the soul will be united to the divine.

If such deliverance is not attained to in one birth, it must be sought "in each future transmigration until obtained."

Mr. Ward says: "There are two opinions among Hindus; some philosophies maintaining that it is one soul which is united to sentient creatures; while others support a contrary opinion, and affirm that human souls must be emanations from the great spirit, otherwise when one person obtained absorption into the divine nature all would obtain it at the same moment. The Vedantu philosophers teach that God exists in millions of forms, from the ant to Brumha, the grandfather of the gods, as one moon is seen at once in twenty different pans of

water." Hinduism may be regarded as a religion the doctrines of which teach that the spirit of human beings partakes of the impurities of matter, and gives as its mode of purification transmigration, æsthetic observances, with a possibility of being finally absorbed into the divine nature. Not every one who bears the name of Caste man can, however, fulfill all these conditions in a single birth, and most commonly seem to feel that repeating the names of the gods, performing ablutions, visiting holy places, and going the daily round of ceremonies, is about all that an ordinary man can attain unto, and the rest is left to fate.

A Brahman is quoted as having said: "Nine parts in ten of the whole Hindu population have abandoned all conscientious regard to the forms of their religion." When observed outwardly, however, the Caste man is a most arduous and devoted religious being. It has been said of him: "A Hindu is the most religious being in existence. He gets up from his bed religiously, anoints his body religiously, washes religiously, eats very religiously, dresses religiously, sits religiously, stands religiously, drinks religiously, sleeps religiously, learns religiously, remains ignorant religiously, and becomes irreligious religiously." In going his round of religious observances, the Hindu is even

called upon to acknowledge objects like the one in the accompanying illustration as gods, perform



THE GODDESS KALI.

ceremonies and offer sacrifices before them, and show great respect, all because it is custom. Kali

is said to have power to permit men to commit crime and to shield them from justice. To pay religious worship to this terrible goddess, many thousands of people are yearly going to her shrine at Kali-Ghat, pass by her, take a look at her black face, and make an offering of a buffalo, a sheep or a kid.

The gods acknowledged as fit to claim a place in Hindu worship are said to number 330,000,000. All these demand religious observances from the numerous India population.

These idols are made some of gold, some of silver, some of brass, some of copper, some of stones, some of wood, some of clay, while some are little more than a red or yellow mark on the mud wall of the worshiper's little hut.

These idols are bathed and anointed with butter or milk by their devotees, at which time ceremonies and mantrams are also repeated. The idol must be decorated with flowers, and sometimes flowers are strewed on the ground in front of it. With the exception of feast days, when large crowds assemble, each Hindu worships "by himself and for himself." There is no fixed hour or appointed day for worship, neither does their worship consist of any united or common worship like that of Christianity. Each man performs his own

religious rites for his own edification and glory. He goes and performs the sacrifices and ceremonies the priest prescribes for him at a time convenient to himself.

He goes to the temple where his god is, and right to the inner sanctuary where the idol is placed, and offers what he has brought; repeats the mantrams he thinks appropriate for the occasion, and, standing before the idol with folded hands, repeats its name a number of times, walks back and forth or around it, to call the god's attention, and to show his adoration. Religious observances in a Christian sense are unknown to the Hindu. "He makes no confession of sin, asks for no forgiveness, nor does he desire purity and holiness, but rather ceremonial perfection. He simply prays for riches and prosperity, asks to be delivered from some calamity, and requests the gods to give him a son—not a daughter—and prays for such other blessings as he craves at the time. His devotions are now over, and having paid the FEE to the officiating priest, he goes his way. But before doing so, he has three marks put on his forehead—in color and designs according to his particular sect—which he wears throughout the day, to show the world that he has worshiped, and that the ceremonies have been performed."

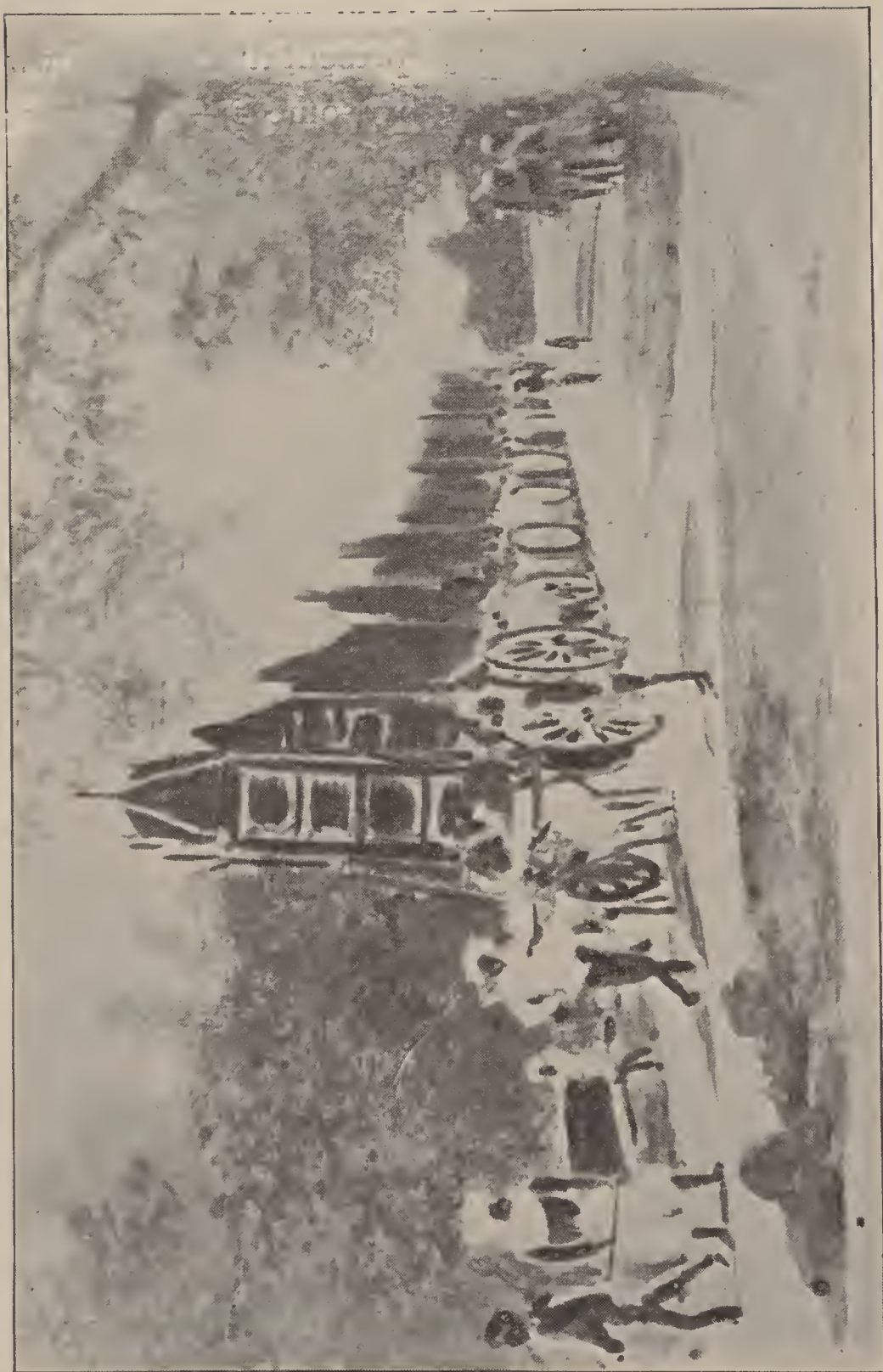
Some, instead of going to the temples to worship, keep large colored paintings of the different gods in their houses, to which flowers are offered and devotion shown by repeating the idol's name. On festival days thousands of people throng the temples—not to assemble for an hour of quiet worship, but to yell at the top of their voices in wild confusion in the most hateful manner. On such occasions the gods are carried or hauled about in the streets of the town, and the devotees follow in the most disorderly manner. The car on which the idol is placed is made in the form of a tower or gopura, as the illustration on page 56 shows, and is very heavy. These cars are always drawn by the DEVOTEES; hundreds of whom struggle to get a hold on the long ropes to which it is attached. These cars must not be pulled by animals. Sometimes the priest orders the car to be stopped in the middle of the town and receives offerings in the name of the idol; at such times it is almost impossible to get anywhere near the car on account of the worshipers, who run up, yelling and striking the air in wild confusion, each trying to give his offering first. On all such feast days the women are at liberty to come out from behind the mud walls, though denied that privilege at other times.

On these festal occasions the people come from

great distances and stay several days. Many also send large banners as representatives to show honor to the idol, either by some individual or village. All the banners prepared in a community are then started for the HOLY spot on the same day. These banners are often fifty and sixty feet high, and are kept from tilting over by long ropes attached on all sides and held by devotees. Such banners are often brought long distances and through roadless districts on bullock bandies, and placed in sight of the god to be honored.

The Hindu will suspend all business for a week or more in order to attend some one of these popular religious festivals. Families come from great distances, all packed into a bullock cart; or when that is not available, the journey is made on foot. Where the railroads are available, many now come to the nearest station and walk from there. At the time of the annual festival at Kortapakonda, seven miles from Narasarowpet, in the Madras Presidency, large crowds come by train and think it no hardship to walk from Narasarowpet. At this festival, in honor of Kortapa, as many as 35,000 people assembled in 1897. The illustration shows a procession with banners on their way to the festival.

These festivals, though regarded as religious by



BANNERS ON THE WAY TO A FESTIVAL.

the Hindu, do not so impress one who has any idea of Christian worship. All sorts of amusements, frauds, deceptions and vulgarities are there carried on under the guise of religion.

There is much traffic carried on at these places, and all who attend try to buy something, if it is only a bamboo stick, to carry away as a remembrance of the HOLY place. Carts, lumber of all kinds, doors, bamboos, idols, brass pots and cups, shoes, dress cloths and about everything that is ordinarily obtainable in the India village BAZAAR, is on market at these festivals. It thus assumes more the aspect of a fair than that of a religious festival. It is, however, one of the Caste man's chief duties to attend some one of these festivals each year, and when on the ground each one follows his own way of seeking MERIT and profit. I have been informed from a reliable source, that the ordinary Hindu will feel it his duty to attend at least one festival each year when all is well in his family, believing that by thus going the god will protect his household. In case of sickness or death in the family, however, he will go and wander from shrine to shrine seeking aid. In case his cattle take sick and die, he will again start out and invoke some god's aid, and make some vows in the hope of help. If aid is not received, he will

continue going from temple to temple spending his time and money in the hope of finally obtaining some god's favor. If, however, all is well, many will only go once a year and then only with some meager offering.

At these festivals may also be seen the Hindu who claims to have attained unto the highest state of holiness—the YOGI—who comes along without any clothing on his body, but covered with paint and sacred ashes, goes up and down, back and forth through the crowd, ringing his little bell, singing songs and asking alms as a reward for his performance.

This is the holiest of all Hindus and is so recognized by all classes. Many of the Caste people of India are still in the habit of making pilgrimages, either to the holy Ganges or to some noted temple. On such pilgrimages the pilgrim is supposed to go bare-footed all the way, and subject himself to other hardships when he wishes to obtain some great favor. We have learned enough of the Caste man to observe that there are sacrifices connected with nearly every religious duty of the Hindu. Dr. Phillips says, "According to the Vedas, Vishnu and Indra made the world for the sake of sacrifice. . . . The lord of creatures is even said to have created the world by means of sacrifices. . . . The



THE YOGI.

first act performed by Manu after his descent from the ark after the deluge was to offer sacrifices. . . . Sacrifice is the axle of the world's wheel and the fecundating power of all things. . . . It is eternal and universal, offered by gods as well as by men. Sacrifice (Yajna) is the soul of the Veda." This last statement seems to be quite justifiable when the former are duly considered. According to the Veda, "Indra chooses for his intimate friends men who present offerings, but desires no friendship with him who offers no libations. Those who offer particular sacrifices become Agni, Varuna or Indra, and attain to union and to the same sphere with these gods, respectively. . . . Sin contaminates not, difficulties assail not, neither does distress at any time afflict the mortal to whose sacrifice Indra and Varuna repair.

According to the Shastras, the names of the deceased ancestors for six generations must be repeated before the morning sacrifice. The person offering the sacrifice then goes through a short prescribed form of preparation, aided by the priest, after which he declares the purpose for which he is about to offer the sacrifice, and the benefit he hopes to receive. Mustard seed is then employed to drive away demons and enemies. It is said that the sacrifice of the horse a hundred times raises a

person to the rank of Indra himself. Rev. W. Ward says: "There is a god for every possible purpose in India (even to cure the ITCH)." There are deities named after the different diseases, as cholera, small-pox, and other dreaded diseases, and it is believed that the gods send sickness when offended. All such must be appeased by sacrifices and ceremonies. When rain falls a goat is offered, and while dying made to promise a shower of rain. When cattle die some god is offended. When trouble or distress of whatever kind comes, some god is offended, and some ceremony must be performed. Mr. Ward gives the following list of Hindu gods as those most commonly worshiped or regarded as the objects named in the Caste man's religious observances: "BRAHMA (the creator); VISHNU (the preserver); SIVA (the destroyer); INDRA (the king of heaven); YAMA (the king of the souls of the dead); GENESHA (the god of prosperity); KARTIKEYA (commander-in-chief to the gods); SURYA (the sun); AGNI (the fire); PAVANU (god of the wind); VARUNA (satisfier of the living); SAMUDRA (the sea); PRITHIVI (the earth); THE HEAVENLY BODIES; DURGA (goddess of strength); KALI (goddess of terror); LAKSHMI (goddess of fortune, and Vishnu's wife); SARASWATI (goddess of learning, another wife of Vishnu); SHEETULA

(the goddess who cools the body when afflicted with small-pox); MUNUSA (the queen of snakes); SUSHTI (goddess of fecundity).”

These may be regarded as the celestial deities worshiped by the Hindu. The terrestrial gods are as follows:

KRISHNA (the intriguer); JAGANNATH (lord of the world); RAMA (the beneficent deity); CHOITANYA (the wise); VISHNU-KARMA (the architect of the gods); KAMADEVA (the India Cupid); SATYA-NARAYANA (god of the rich); PANCHANANA (destroyer of children); DHARMATHAKOORA (another form of Siva); KALU-RAGA (the god of forests); KRISHNA KALI and COMBINED GODS (combined bodies of several deities into one form, to show that the great spirit and matter are one); WORSHIP OF HUMAN BEINGS (Brahmans and other spiritual guides); WORSHIP OF ANIMALS (the cow, the monkey, the dog, the jackal, and other animals); WORSHIP OF BIRDS (the Garura, the carrier of Vishnu, the peacock, the goose, the owl, and others); WORSHIP OF TREES (the Hindu does not worship groves, but several sacred trees); RIVER WORSHIP (of whom Ganga is the greatest, in which to die is sure to secure heaven); WORSHIP OF FISH (of all kinds); WORSHIP OF BOOKS (are regarded as divine); WORSHIP OF STONE (the Linga of Vishnu

and other gods are only shapeless stones); THE RICE POUNDER (this and other implements and tools are also worshiped by the Hindu).

Such are the objects which demand RELIGIOUS OBSERVANCES from the CASTE MAN of India, all of which he fears to a greater or less degree. Such is the deplorable state into which the mind sinks on renouncing the unity of GOD. While speaking to a large crowd of Caste people in a village on the text "What must I do to be saved?" a Brahman came and interrupted by saying, "Sir, do you mean to tell us to throw away the gods we have been serving, and follow this doctrine of which you speak?" When asked to speak of his gods in the light of the subject under consideration, he tried to evade a reply by saying, "I do not understand you." All present were then asked to answer the question, and when asked if they have any gods who can give them redemption, they replied, almost to a man, "Our gods cannot give us such redemption as you speak of." The Brahman was then asked if he could contradict what he had heard. He replied that it was already very hot, and he feared that I could not endure the heat if he detained me any longer. This brought forth a laugh from the assembled crowd at the Brahman's expense, and he disappeared.

Many know that the ceremonies which they perform before an idol cannot be of any real benefit to them, but as that is the way all their forefathers had done, and because Caste enjoins such observances, they do not have the courage to make any change. The religious observances of the Caste man begin at his birth. His father is commanded to take a piece of gold in his hand on first visiting his new-born son, "and with fire, produced by rubbing two pieces of wood together, to offer a sacrifice to Brahma, and then anoint the forehead of the child with clarified butter left on the fingers at the close of the sacrifice. The mother must sit near the altar and receive the scent of the offering, having the child in her arms. To secure the strength of the child, clarified butter and curds must be burned and mantrams repeated. The father must also tie a string of seven or nine threads, and five blades of doorva grass around the waist of the child, and sprinkle water on his forehead with blades of kooshu grass. He must also present oil and betel nut to ten or twelve married families, and entertain them at his home." This is the ceremony of the good Hindus, but is not strictly observed. Those who have the fire kindled at their birth are burnt at their death, with the following ceremonies and sacrifices:

“A burnt offering with clarified butter, after which the corpse is washed and laid upon the altar, and the person officiating puts some of the butter to the mouth of the deceased, after which the fire is made to surround the body and a mantram (prayer) is repeated, to the effect that all the sins collected in the body may be destroyed by the fire, and the person attain an excellent heaven.”

It may be well to note here, that all the Hindu Caste man's religious observances proceed from a desire to propitiate angry gods, and ward off evil, and from a desire to lay up personal merit or gain. The strict orthodox Caste man must rise before daybreak. “According to the Dharma Shastra rules, this should be two hours before sunrise. The Dharma Shastra is a written code minutely regulating the daily life of the Hindu. His first thoughts, on waking from slumber, are directed to the deity whom he particularly worships. He will sit for some time in silent contemplation, occasionally repeating a verse or two in praise of Krishna, and Rama, and Siva, as the case may be; and perhaps a prayer for divine help. He does not repeat these verses from the Vedas, as he has not yet bathed and no words from those sacred writings must pass the lips while thus unpurified.”

The following are a few verses said to be used at such early hours :

“O thou infant, thou dark blue bodied one with tinkling
bells

In rows upon thy loins; thou naked one,
Adorned with jewels set with tiger's claws,
Thou son of Nanda, thou stealer of butter, I adore thee!

“O thou deliverer from all evil,
Thou giver of all good things!
O Rama, thou admirer of the whole world,
Again and again I adore thee!

“May he whose head is adorned with the moon,
Who wears an ornament, the serpent Visukihi:
May Siva be propitious,
He who is expert in dancing.”

After this divine contemplation he will proceed for a short walk to some secluded place outside the town or village, and upon his return, before going in doors, he will carefully wash his feet and legs and rinse his mouth many times with water; all this is necessary before he can touch anything or speak to any one. The next operation is to clean the teeth. This is always a very important item of the toilet, and if one may judge from the air of satisfaction with which it is done, it must be a very enjoyable one. The Hindu does not use a

brush for this purpose, as he cannot again put to his mouth that which has once been so used. The saliva is regarded as very defiling. He consequently uses a small twig or root instead of a brush, and when he has finished, throws it away. A small branch of the margosa tree is often used for this purpose. But women are not permitted to use anything in cleaning their teeth but their FINGERS. This process of cleaning teeth is always gone through outside the house along the streets, or near some well or tank. When the teeth are cleaned, the Caste man proceeds to his ablutions and morning ceremonies. For this purpose a river or some running water is always preferred, but when such are not available, a tank or well may answer.

Here he takes his bath, if at a river, by going into the water some distance, and if at a well, he will draw some water and pour it over himself.

Before taking his bath he invokes the sacred rivers thus :

“O Ganges ! oh, Junna !
O Godavery ! oh Sarasvati !
O Namade ! oh Indus ! oh Cavery !
Be ye present in this water.”

This ceremony usually takes place about sun-

rise, and the worshiper, turning toward the east, pours three libations to the sun, repeating man-trams while pouring. In the Caste man's religious observances, SACRIFICES hold a prominent place.

Neither will their gods be appeased without these sacrifices. I once passed through a village in which small-pox was raging, and a number of people died of the plague. The people held out for some days, but finally called the people to ask of the peddalu (elders) what was the cause of all this calamity. It was determined by these sages that Amavari (the goddess of small-pox) must be offended, and that nothing but sacrifice would ever avert the terrible scourge which she was sending upon them; at once a few men were sent to a village, some sixteen miles away, to get such articles as are acceptable to the goddess, and the sacrifices were duly offered. The disease had run its course and abated, but Amavari was believed to have been instrumental, and believed to have accepted their offerings.

Whatever calamity may come upon the superstitious Hindu, it is believed to have its cause in some offended god, who is bringing the trouble as a punishment.

In this way one could go the whole round of

human experience and show that the Hindu's religious observances are not acts of devotion, prompted by religious motives, but are either mercenary or prompted by fear.

When we reflect on what we have observed regarding the Caste man of India, it becomes evident that the words of St. Paul are as true now as when spoken, "The world by wisdom knew not God." The India people, in trying by their own wisdom to become the favored of God, have foolishly and hopelessly gone astray.

The human mind cannot grasp religious truths with any degree of certainty beyond experience, neither can any experience satisfy the mind in religious matters save as it comes from an authoritative REVELATION from the AUTHOR of our being. Even Socrates admits that he "knew only this, that he knew nothing." This is one lesson which the people of India must learn by comparing the superior wisdom of the INSPIRED VOLUME with their own dwarfed superstitious ideas. This work must be accomplished by the missionary of the CROSS. Until such superior wisdom is inculcated and made the standard by which to live, the Caste man of India will remain in darkness performing his RELIGIOUS CEREMONIES to many gods.

The Christian's duty toward such is made clear

in the 28th chapter of Matthew's gospel. Oh ! that it were so impressed on each disciple's mind as to urge to works, and the emancipation of the millions of souls yet in the shackles of heathenism. The blood of these will be required of us who have been redeemed. May God open our eyes to duty, and give grace to perform it; then shall the day of the Lord be hastened, and the millions of India bow their knees and acknowledge Christ as Lord of all.

CHAPTER II.

THE GODS HE WORSHIPS.

DUBOIS says: "It would be a work of volumes to enter into a detailed account of the babbles that relate to the different deities which the Hindu adores, for there is scarcely an object in nature, living or inanimate, to which the Hindus do not offer worship." There are, however, three distinguished gods whom they especially venerate under the names of Brahma, Vishnu and Siva. When worshiped in union they form the Trimurti, and are also separately adored with peculiar rites. These three gods have given birth to an infinite number besides, and the Hindu, in all things extravagant, has shown this disposition nowhere more conspicuously than in the number of the divinities formed. "They have gone far beyond all other idolatrous nations in this particular, as they reckon no less than thirty-three koti of gods, each koti being equal to ten millions, so that the whole number amounts to three hundred and thirty-three millions."

We shall, however, content ourselves with introducing the reader to a few of the most commonly worshiped of these many India idols. The Trimurti, worshiped by the Hindu, equals the three most common gods now worshiped, namely, Brahma, Vishnu and Siva. This represents three powers: Creation, Preservation and Destruction. Creation was effected by Brahma; Vishnu is the preserver of all things, and Siva the destroyer. "These three deities are sometimes represented singly, with their peculiar attributes, and sometimes blended into one body with three heads, as in the illustration. It is in this state that they are known by the name of Trimurti or three powers."

The Trimurti is adored by all classes of Hindus. And although some Castes attach themselves in a special manner and almost exclusively to the sect of Vishnu or of Siva, yet these gods are united with Brahma and form but one body, they pay united worship to all three, without regard to the particular doctrines which distinguish the special followers of the different deities.

Where this Trimurti originated from it is difficult to ascertain. "In some Puranas it is declared to have sprung from a woman called Adi-Sakti or original power, who brought forth the three gods; and the fable adds, that after having brought them

into the world, she became desperately in love with them and took her three sons for husbands." In other Puranas the origin of the Trimurti is differently accounted for. In the Bhagavata, it is



THE TRIMURTI.

stated that a flower of the Ta Marai, or lily of the lake, grew out of the navel of Vishnu and that Brahma sprang from the flower.

In others it is said to have originated from Adi Sakti, who produced a seed from which Siva

sprang, who was father of Vishnu. But it must be allowed that the fable of Trimurti or of the chief deities being united into one body, is less consistently supported than any other doctrine in their books, it being declared that there is no agreement in what is taught on this subject.

“The point which the whole of them discuss most diffusely, is what relates to the debaucheries and abominable amours of the three deities in their combined form.” The Trimurti is, however, not so great and powerful as not to sometimes suffer at the hands of the other gods, who become shocked at the shameful immoralities practiced by the Trimurti. Anasuya is a female deity renowned for her virtue, and power over the three-god deity. Having heard of the virtue and chastity of this deity, the Trimurti became enamored of her, and disguised as beggars, went to ask alms. She at once gave them something. “The pretended beggars then proceeded to urge their suit. Anasuya, amazed and terrified at language to which she had been so little accustomed, took vengeance by pronouncing certain mantrams over her suitors and sprinkling them with holy water of such efficacy as to convert the Trimurti into a calf. The transformation of the gods being complete, she yielded to the tenderness of her nature and

nurished the fatling with her own milk." The Trimurti remained in this humiliating state of servitude until the female deities, apprehending some unpleasant accident from the absence of their three principal gods, consulted with each other and determined upon employing all the means in their power to relieve themselves from the degraded condition into which they had fallen. They went, therefore, in a body in quest of Anasuya, whom they humbly besought to give up the Trimurti and restore the three gods to their accustomed splendor. This petition of the goddesses was granted with great hesitancy, and only upon the hardest of all conditions. But they chose rather to lose their honor than their gods. They discharged the penalty (what it was the story does not say), and the virgin restored the Trimurti to their original state and allowed them to return to their ancient residence.

The Hindu books abound in stories of this kind regarding the Trimurti. The one related is one of the least indecent among them. Idolatry among the Hindus undoubtedly began by the worship of the sun, moon and stars and other objects of nature. Then they were led to deifying heroes and other prominent mortals, and through this practice were induced to set up idols or images,

which were worshiped in course of time, and then, still not content, they put their gods in bodily form to satisfy the superstition of an ignorant people.

With such as the Trimurti as the first of the millions of the India gods, we cannot but be amazed that so many millions of India's people are still bowing their heads to idle immoral tales in the belief that corresponding gods exist.

BRAHMA, THE HIGHEST OF THE INDIA GODS.

Brahma, the greatest of the Hindu gods, was born with five heads. He is, however, represented with only four now, having lost one in the heated contest with Siva, for undue intimacy with his wife Parvati. For this offence Siva could not be appeased until he chopped off one of Brahma's heads. In another account it is stated that Siva, in the form of Kali Bhairava, tore off Brahma's fifth head for having declared himself Brahma, the eternal and omnipotent one; CAUSE of all the world and even creator of Siva.

“His wife was his own daughter, Saraswati, whom he keeps in his mouth.” It is said that no temples are built, and no sacrifices made to Brahma because he violated the most sacred laws of nature. Others say Brahma is neglected in wor-

ship because he was deficient in respect to a penitent when he entered into the regions of bliss.

To Brahma are, however, ascribed, first, the creation of all things; and, secondly, he is supposed to be the giver of all gifts and blessings; and, thirdly, he is believed to control the destinies of man. "He also possesses the power of granting the gift of immortality to whomsoever he pleases."

Being the author of all things, he is consequently the creator of man, who is said to have sprung from different parts of his body. The Brahmans, from the head; the Rajas, from the shoulders; the Merchants, from the belly, and the Farmers (Sudras) from the feet.

These are the FOUR CASTES of India; and are held in importance and dignity in accordance with the part of the body from which they sprang. A Brahman, who sprang from the head, would not be guilty of taking a meal with a Raja, who is from the shoulder. And so with each of the other Castes.

No qualification or merit, either intellectual or moral, can atone for the accident of birth. A native of India cannot rise above his birth in Caste. He can, by not obeying the Caste rules, become an out-Caste, but can never rise beyond

the part of Brahma's body from which his Caste is fabled to have sprung.

Another Hindu fable of the creation of man is, that Brahma created man at first with only one foot, but as that did not answer, he tried a second time, going to the opposite extreme and made



BRAHMA AND HIS WIFE.

three feet, which also proved unsatisfactory, so he destroyed both these models and created the form with two legs.

The Hindu seems to be quite content with such stories, and their heroes they accept as gods.

THE GOD VISHNU.

The worship of Vishnu extends far and wide in India, and it is believed that he has a greater number of worshipers than any other of the India gods. The worshipers of Vishnu are divided into many sects or classes, called Matam. Of these, each Matam has its own system, as sacrifices, mantrams and peculiar signs. The most numerous of these sects is the one whose members bear the mark of the Numa, or three perpendicular lines on their foreheads, as a sign of their devotion to their deity.

Vishnu is known as "the redeemer and preserver of all things." The other gods, not excepting Brahma, have often required his assistance, and but for his powerful hand, would have perished. "His title of preserver of all things, has made it necessary for him, on different occasions, to assume various forms which the Hindu calls Avataras, which we will better understand by calling it incarnations. There are ten of these INCARNATIONS reported, and I shall give a brief account of each.

The first Avatara takes its rise from the following accident: Brahma one day, being overpowered with fatigue, fell asleep. The four books, called the VEDAS, which had been assigned to his particular care, seeing their guardian completely sunk

in somnolency, took advantage of the opportunity and effected their escape. All unprotected, they were met on the way by the giant called Haya-griva, who laid hold of them, and in order to secure so precious a treasure, swallowed them and put them next to his heart. But to avoid all danger of detection, he concealed himself in the waters of the great ocean. When Vishnu heard of the loss that Brahma had sustained, and that the giant was the robber, he departed from his abode and followed his enemy into the waters in the form of a fish. This is the first Avatara. (Incarnation).

After a long search he found him at last in the deepest abyss of the sea, and there attacking him with fury, overcame him, and penetrating into his bowels, there found the Vedas and restored them to Brahma, their keeper.

The second Avatara was into a tortoise, and was brought about as follows: While the gods and the giants were at open war, the giants were victorious over the celestials, whom they treated with severity. In this disastrous state the gods were satisfied to obtain peace on any terms their enemies might offer.

Having concluded a treaty, they lived in apparent amity, but the gods were all the while secretly invoking Vishnu to protect them from their dan-

gerous enemies. He granted their prayers, and at the same time ordered them to pull up the mountain Mandara Parvata and cast it into the sea. In executing this task, some of the gods were so fatigued as to be incapable of proceeding, which Vishnu perceiving, flew to their aid on the wings of the bird Garuda, his vehicle, and fixed the mountain in the sea of curdled milk. Afterwards the gods being desirous to navigate the sea, made a ship of mount Mandara, and having taken a serpent for a rope they fastened one end of it to the head of one of the stoutest of their number, and the other end to the right arm of the second. While they were thus towing mount Mandara as a ship, the gods who were in it began to perceive that it was sinking. They at once put out their fervent supplications to Vishnu, the preserver, to rescue them from the danger in which they found themselves. Vishnu again flew to their relief. Seeing them all about to perish, he metamorphosed himself into a tortoise, plunged into the water, and supported the sinking mountain on his back.

The third Avatara was his transformation into a boar. Having assumed this form he penetrated the earth with his snout in pursuit of the giant Hinanyaksha, who was the common enemy of mankind, and killed him.

The fourth Avatara is called Nara-sing, or MAN LION. In this form he slew the brother of the giant Hiranyaksha, "tore open his belly with his lion's claws, sucked his blood, and extracted his bowels, which he afterwards twisted around his neck as a trophy of his victory."

The fifth Avatara was into a dwarf. The giant Bali, always terrible in his wars with the gods, had already subdued three worlds, and reduced the gods he found there into the hardest subjection. Vishnu being desirous of delivering so many gods from their savage enemy, changed himself into a dwarfish Brahman and visited Bali, soliciting a bit of ground no bigger than three prints of his little foot, which he said he required to offer sacrifices upon. The request appeared ludicrous to the giant, and was granted without any hesitation. Vishnu then immediately assumed his god-like form, and with one footstep covered the whole earth, with another, elevated in the air, he overshadowed the whole space between the earth and the firmament, and nothing being left to receive the third impression, he trod upon the giant's head and hurled him down to the infernal Patala.

The sixth Avatara was a transformation into Parasu or Rama, by which Vishnu became the son of Jamadagni and Renuki. His father Jamadagni

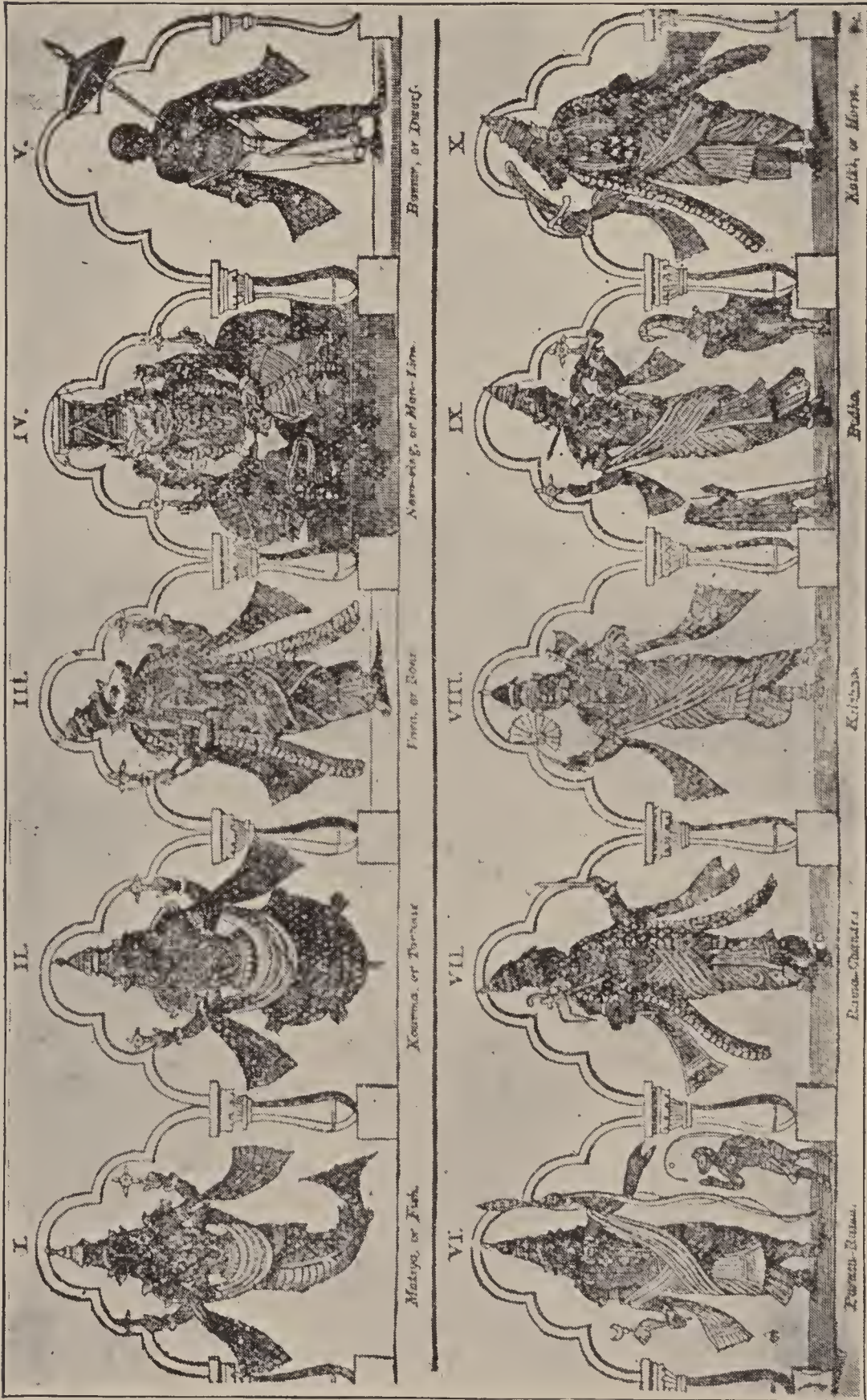
having been slain by the giant Kirtaniryana, he conquered not only him, but twenty-one other kings as well, all of which he put to death.

The seventh Avatara is a transformation into the hero Rama-Chandra. In this form he enrolled the army of Apes, and fought Ravana, and conquered the island Lanka or Ceylon.

The eighth Avatara is Krishna. This transformation took place as follows : The king of Mithra, by name Kansa, was a great enemy to cows and Brahmans. Mithra is situated north of Agra. In order to get justice the gods all appealed to Vishnu, who gave ear to their request, and plucking off two of his own hairs said they would become incarnations to destroy Kansa. "The white hair became Balarama, and the black one Krishna." This is the most popular of all the later deities in India, and has obtained such popularity that his worshipers look upon him not simply as an incarnation, but as a full manifestation of Vishnu.

The ninth Avatara is the transformation into Buddha. This Avatara took place "to effect a compromise between Brahmanism and Buddhism, by trying to represent the latter religion as not irreconcilably antagonistic to the former."

The tenth Avatara is a transformation into a



THE TEN AVATARS OF VISHNU.

horse. This last Avatara has not yet taken place. The Hindus are, however, looking for it, and expect it with the same confidence that a Jew looks for the coming of the Messiah. "The tenth Avatara they hope will be the greatest of all. No period has been assigned for its manifestation, nor is it stated how it will be brought about; it is, however, believed by Hindus that when it takes place the age of happiness will be restored."

THE GOD SIVA.

Siva is also known by the name Iswara, Rudra, and a thousand other names, such as Maha Deva (great god), Trilochana (three-eyed one), Tripurari (destroyer), Sambhu (the self-existing one), etc.

He is usually represented under a terrible form, as a symbol of his power to destroy all things. To augment the horror of his appearance, his body is covered with ashes and his large eyes give him the appearance of rage. His ears are adorned with great serpents, as jewels. His principal attribute is the power of universal destruction. His history is a string of absurd stories, mostly relating adventures and wars with the giants, his jealousy in opposition to the other gods, and his infamous amours.

In one of his wars against the giants he cleft the

world in twain and took one-half for his armor. Brahma was the general of his army and the Vedas were his horses. Vishnu was his arrow and the mountain Mandara Parvata was his bow, while a mighty serpent was used as a string. Thus equipped, the mighty Siva and his armies destroyed the three fortresses which the tyrants of the earth had constructed, and demolished them in a moment. He had great difficulty in obtaining a wife; but having made a long and austere penance, the Mountain Parvata was so affected as to consent to give him his daughter in marriage. Siva wears a necklace of bones and skulls, and carries a skull in his hand. The Siva Puranas gives the following explanation of them: "At the end of Kalpa, Siva destroys Brahma and Vishnu with the rest of creation, and wears their skulls and bones as a garland. The skull which he holds in his hand is from the central head of Brahma, which he cut off. He is consequently called Kapali. The ashes with which he smears himself were produced as follows: At the end of one of the early Kalpas, Siva reduced Brahma to ashes by a spark out of his central eye and rubbed them on his body as an ornament. Hence the saying of the Saivas, "without beauty is the head destitute of ashes." "A feeling of modesty, found in all men, except the lowest sav-

ages, requires certain parts of the body to be covered. Among the Saivas, such are forms of worship."

The Hindu people are cleanly, as a rule, but the Saivas are often filthy, and the beggars of that class often wander about without clothing on their bodies. That such men are regarded as holy, is enough to show the standard of Hinduism in the light of civilization.

THE GOD INDRA.

The god Indra is supposed to be king of the inferior deities, who abide with him "in the paradise called Swarga, or seat of sensual pleasure; for in this voluptuous abode no other are known." Indra rides an elephant, and has an instrument called the VAJRA for his weapon of offense. "The color of his garment is red."

There are thirty-two different kinds of weapons assigned to the Hindu deity, all of which appear to have been used in warfare in ancient times. Some of these are missile, such as the arrow; some are defensive, as the shield; but it is difficult to explain in the English language the form of the different sorts of arms used in battle by the ancient Hindus, and now found in the hands of their idols. "Some seem to be calculated to stab, some to hack

and some to fell; others seem to be intended for grappling, and some to ward off."

The following is a table of the gods presiding over the eight divisions of the universe, according to the Hindu idea:

Indra, of the East; rides an elephant. Agni, of the Southeast; rides a ram. Yama, of the South; rides a buffalo. Varuna, of the West; rides a crocodile. Nilut, of the Southwest; rides a man. Vaya, of the Northwest; rides the antelope. Kuvera, of the North; rides a horse. Isana, of the Northeast; rides a bull.

Thus are the India gods supposed to preside over the universe, and conveyed by different animals and man. When will the Hindu be taught to know the one true God who created all things and needs no earthly help?

THE GOD GANESA.

The god Ganesa is said to be the son of Siva and Parvati. The gods came to see him soon after his birth. Sani, or Saturn, held down his head, and would not look at the child on account of his evil influence. Parvati did not think of this and scolded Sani, so Sani looked up, and immediately Ganesa's head was reduced to ashes.

Parvati, seeing her child headless, was overcome

with grief, and would have killed Sani, but Brahma prevented her, and told Sani to go out and bring the head of the first animal he should meet



GANESA.

lying with his head northward. He found an elephant in this position, cut off his head, and fixed it on Ganesa. Parvati was little soothed

when she saw her son with an elephant's head; but to please her Brahma promised that Ganesa should be the first worshiped of all the gods.

School-boys in South India are said to pray Ganesa to help them in their studies, and praise him by telling him how much he can eat. His image is in many temples, and this hideous absurdity seems indeed to be among the first worshiped among the Hindu.

THE GOD KRISHNA.

Krishna, the son of Vasudeva and Devaki, was born at midnight, and in order to save his life, had to be concealed from king Kansa, who had been told by a voice from heaven that he would die at the hands of this eighth son of Vasudeva. His life was attempted the second time when a beautiful woman, a female demon Putana, was sent to nurse him with poison on her breast. Krishna, however, knowing the treachery, sucked her life with the milk until she fell dead to the ground. Krishna and Balama are said to have been cow-herds in the village of Gokula or Braja. They found special delight in thieving and libertinism. They used to amuse themselves by going into the houses of the cow-herds and stealing butter, some of which they ate, and threw the remainder about the house. This



KRISHNA WITH BUTTER.

they did day after day, until some of the cow herds concealed themselves in the house and caught them. But though caught, they tried to clear themselves by falsehoods. "Krishna's chief pleasures were associated with plunder and lewdness."

He had sixteen wives and sixteen thousand concubines. He had many sons, but fearing lest they might league against him and deprive him of his power, he murdered them all. He was a great warrior, and conducted many campaigns against the GIANTS. The life of Krishna is given in a book called the Bhagavatta. The Abbe Dubois says of this book: "In obscenity, there is nothing that can be compared with the Bhagavatta. It is nevertheless the delight of the Hindu, and the first book they put in the hands of their children when learning to read, as if they deliberately intended to lay the basis of a dissolute education."

Kaliya, the snake king, lived in a pool in the Jumna. Krishna leaped into the pool, took out the snake, trampled upon his hood until blood gushed out of his mouth, and afterwards permitted him to go back to the ocean. In ancient times Indra was considered chief of the gods of India; but Krishna taught the cowherds that they ought to make the cattle by which they subsist their chief divinity. Indra, angry because he was



KRISHNA WITH THE SNAKE.

neglected, poured a mighty flood of water upon the people, but Krishna protected them by holding up a mountain as an umbrella for seven days with one of his fingers.

Though Krishna is accused of many immoral acts and thefts, his worshipers excuse him on the ground that he was a god, and could, therefore, do as he pleased. It is stated in the Mahabharata that "Krishna, Balarama, their wives and children and all the Yadavas, with abundance of wine and meat, went to Prabasa to hold a great feast. Becoming intoxicated they began to fight. Father killed sons and sons fathers. All the sons of Krishna perished. Only he and Balarama were left alive, and they resolved to become ascetics. Balarama soon after died, and while Krishna was reclining in the forest a hunter mistook the immortal for an animal and pierced his foot with an arrow, causing his death."

Thus ended the life of one of India's most worshiped and most popular gods. His life, according to the sacred India writings, was one of theft, immorality, deception and general wickedness, and yet the credulous Hindu clings to him as to a real god; for no other reason than because CUSTOM has by its Eastern power firmly established his right to a place among the divinities of India.

We must, however, remember in this connection that the Hindus are a priest-ridden people, and compelled by caste laws to conform to a despotic system, nor dare they openly disavow their allegiance to any of the gods recognized by their priests and teachers. But for this outward power to hold the Hindu ranks together religiously, I have every reason to believe that Krishna would have but few worshipers to-day among intelligent Hindus. Many have learned to their entire satisfaction that Christ, not Krishna, is worthy of worship and man's confidence, but, alas! they have not yet acquired strength of character to stand up before their fellow men and confess. May God imbue all such with grace and power to overcome every difficulty and confess their Saviour before men. This must be brought about, humanly speaking, by constant preaching of His Word and impressing the necessity of such open confession. Oh! that each member of the Church of Christ knew and performed the full share allotted in this work, then would Krishna soon be doomed to loose his hold upon the Hindu, and Christ be glorified.

HANUMANTA.

Hanumanta, or monkey god, is one of the strange deities of India. It is perhaps considered sacred

because it resembles the human being. It seems to have been worshiped by the aborigines first of



HANUMANTA (MONKEY GOD.)

all, and afterwards adopted by the Brahmans as well.

Hanumanta is a common village god. A little label containing his image may be seen suspended from almost every child's neck, showing with what confidence and faith the Hindu looks to him.

This god could assume any form at will, hurl stones and rocks, remove mountains, put the sun into one of his armpits, and dart through the air like lightning. Surasi, a giantess, tried to swallow him, but Hanumanta stretched himself so much that her mouth was a hundred yajanas wide, then he suddenly shrank to the size of a thumb, darted through her, and came out of her right ear. No one but the superstitious Hindu could either believe such fables or worship, as a god, such a *being*.

KALI.

Kali is the wife of Siva and the daughter of the Himalaya Mountains. She is both a mild and fierce character, and is most generally worshiped as the goddess of terror. In her mild form she is known as Uma (light); Parvati (the mountaineer). In her fierce form she is Durga (the inaccessible); Kali (the black); the fierce; the terrible.

Kali is supposed to be a dark, black woman with four arms. In one hand she holds a sword; in

another the head of a giant she has slain, and with the other two she beckons to her worshipers. Her ear-rings are two dead bodies, and her necklace is made of skulls, and her girdle, the only clothing she wears, is made of dead men's hands.

The following is a list of the offerings pleasing to Kali: The flesh of the antelope and rhinoceros give delight for 500 years. By human sacrifices attended by the forms laid down, she is pleased for 1,000 years, and by the sacrifice of three men, 100,000 years. An oblation of blood which has been rendered pure by holy texts is equal to ambrosia; the head and flesh also afford much delight. Blood drawn from the offerer's own body is also regarded as a proper oblation to the goddess.

Let the worshiper repeat the name Kali twice, and say, Hail Devi, goddess of thunder, hail iron sceptred goddess! Let him then take the axe in his hand and again invoke the same by the Kalaratri text, as follows: Let the sacrificers say, "Hrang, Hrang, Kali, Kali! O horrid toothed goddess. Eat, cut, destroy, cut with thy axe, bind, bind; seize, drink blood. Speng, speng—secure, secure. Salutation to Kali." The axe being invoked by this text, called the Kalaratri Mantra, Kalaratri herself, presides over the axe uplifted for the sacrifice's enemy. An enemy may be immo-

lated by proxy, substituting a buffalo or a goat, and calling the victim by the name of the enemy



KALI.

through the entire ceremony, thereby infusing, by holy texts, the soul of the enemy into the body of

the animal, which will, when immolated, deprive the foe of all life also.

“Let the sacrificer say, O goddess of horrid form. Eat and devour such an one my enemy. Consorted fire come, salutation to fire. This is the enemy who has done me mischief, now personated by an animal: destroy him, O Maharani.” Murderers and robbers make sacrifices to Kali before starting on their journeys of plunder, in the belief that she will protect them against detection.

JAGANNATH.

This wonderful idol is regarded as Lord of the world. The following is one legend with reference to his origin: When Krishna was shot, it is supposed his body was left to rot under a tree, at which place some pious personages found his bones and placed them in a box. A king, Inrad-yumna by name, was directed by Vishnu to form an image of Jagannath, and place the bones of Krishna inside. The king prayed to Vivvakaruna to assist him; this he promised to do on condition that he should not be disturbed. The king promised, but became impatient after fifteen days and went to see Vivvakaruna, who became very wroth and discontinued work before he had made hands and feet for the idol; consequently the image has only stumps.

This unsightly idol without hands or feet has become the object of much reverence in the north-east of India.

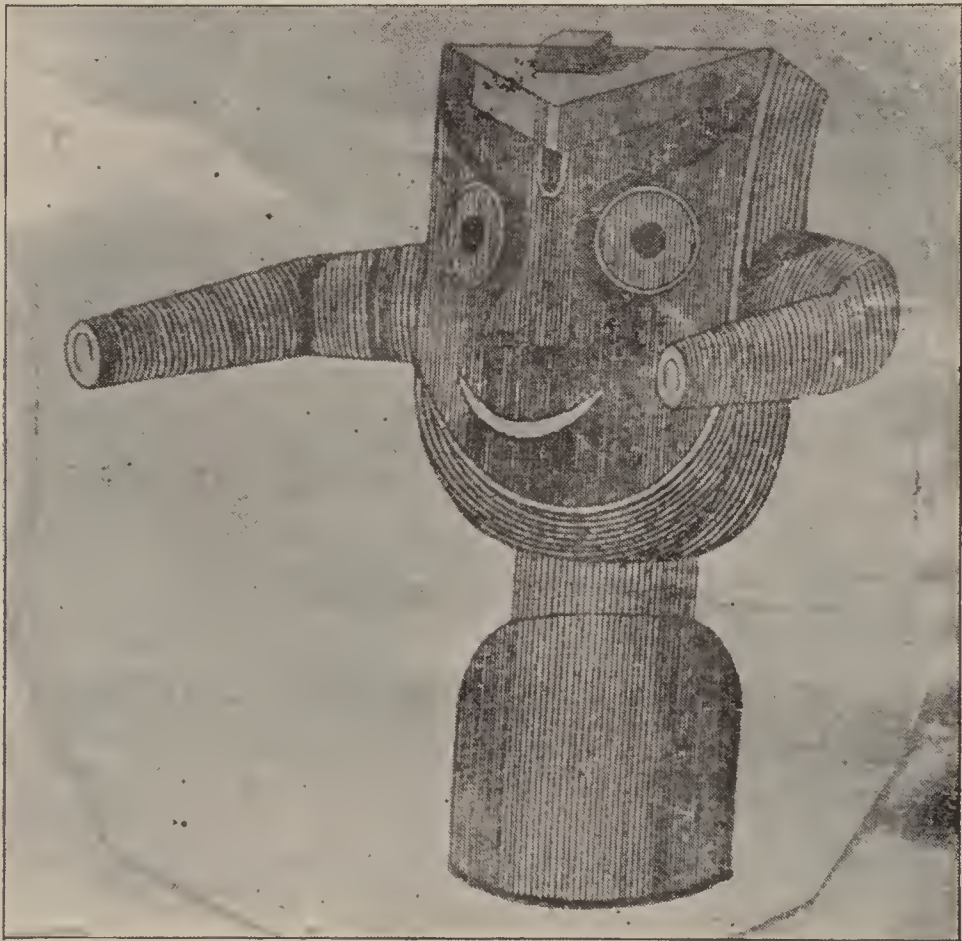
The idol has large round eyes, a straight head-



JAGANNATH DRESSED.

line, a square nob on top of his head, and is black in color. The nose is large and hooked, and his mouth crescent-shaped. This idol is usually about

six feet in height. How any one can accept such an image with such a history as a god fit to receive the homage of human beings, is difficult to under-



JAGANNATH UNDRESSED.

stand ; he is, however, as truly a god to the Hindu as any of the millions of deities they worship in all shapes and forms.

BALABHADRA.

The god Balabhadra very much resembles Jagannath. His eyes are, however, oval and placed slantingly, the mouth indicated by paint only, and

the nose large and crooked. "The nostrils are indicated by two red spots." There is no indication of any ears. The head is divided into two



BALABHADRA.

curves, projecting forward, with a round knob on the top.

The arms project in a line with the mouth, ending in stumps without hands. It is carved out of

one piece of wood, and the arms nailed to it. This image is about six feet high, and is painted white.



SUBHADRA.

Subhadra is yet another of this class of gods. It is yellow in color, has a round nose, and no arms or legs at all. This image is only about three feet in height. These images are grouped as follows: Jagannath on the left, Subhadra in the middle and Balabhadra on the right. The pilgrims, who come long distances to worship this group, are permitted to come near

them in proportion to the sums of money they can pay.

SERPENTS WORSHIPED AS GODS.

The worship of serpents is of great antiquity. It is no doubt fear that prompts to worship in most cases, while at the same time CUSTOM and superstition are powerful factors to confirm its claims. The cobra and other serpents of India cause almost immediate death by the mere touch of the human body with their poisonous fangs. About 20,000 human beings fall victims annually, here in India,

to snake bites. On this account serpents are greatly feared and revered by the natives.

The cobra, the most deadly of all, is especially revered and worshiped, an illustration of which is here given. An old woman of this (the Madras) Presidency had an only son, who was in the British army and sent to Burma. His mother was greatly



THE COBRA WORSHIPED.

distressed because of his absence and very anxious for his safety. She found a large cobra near her little hut and began to feed it milk and worship it, praying the dreaded reptile that her son might return to her in safety. One day she clasped both her hands, and raising them to her head, bowed to

the serpent in humble devotion; but coming too near, the cobra became frightened and leaped at her, bit her, and prostrated its devotee in the agonies of death in a few short moments. These serpents are hunted out by the people and offerings of milk placed before them when certain requests are made. To kill one of these supposed sacred reptiles is looked upon with horror by the orthodox Hindus.

BIRDS WORSHIPED.

As men have horses to ride upon, so it is supposed that the gods require some means of transportation. The Hindus have consequently a BULL to Siva, a SWAN to Brahma, a RAT to Ganesa, an ELEPHANT to Indra, GARUD, half man, half bird, to Vishnu. Garud is consequently the king of birds. The Brahman Kite is supposed to represent Garuda. As an act of merit, pieces of flesh are put at the disposal of these birds, while the people stand and watch them.

The Hindu does not perform religious ceremonies except for the sake of merit and relief from trouble. This must always remain the heathen idea of worship; only the true Christian is moved to thanksgiving and love toward Him who loved first.



BIRDS WORSHIPED (FEEDING A KITE RELIGIOUSLY).

DEMON WORSHIP.

Before the Aryans entered India, it was inhabited by rude tribes who worshiped evil spirits. Most of these evil spirits were supposed to dwell in trees; some wandered to and fro, while others were holding forth in shady retreats. All were powerful, malicious and interfering, and all de-

sired bloody sacrifices and frantic dances. Images were formulated of some of those demons, one of which is here given. This hideous object was for-



DEMON WORSHIP.

merly worshiped in the Tinnevelly District, South India.

It has been said by a close observer, "The majority of the inhabitants of India are from the cradle victims of a form of mental disease, which is best expressed by the term demonophobia (dread-

of evil spirits). They are haunted and oppressed by a perpetual dread of demons. They are firmly convinced that evil spirits, from malignant fiends to merely mischievous imps and elves, are on the watch to harm, harass and torment them, to cause plague and sickness, famine and disaster; to impede, injure and mar every good work."

THE DEMON MALLAN.

Mallan, "the giant," is revered especially by the tribes in the mountainous district of Travancore, South India. Sometimes, it is said, two of these fiends—sixteen or seventeen feet in height—with terrible countenances and enormous projecting teeth and tusks, are seen fighting together, and throwing lighted brands at each other.

The accompanying illustration represents Mallan and his wife Karunkali, or black Kali, on his right. Bishop Caldwell says: "When it is determined to offer a sacrifice to a devil, a person is appointed to act the part of priest. Demon worship is not like the worship of deities, whether supreme or subordinate, but may be performed by any one who chooses. This priest is styled a "devil-dancel." Usually one of the principal men of the village officiates; but sometimes the duty is voluntarily undertaken by some devotee,

male or female, who wishes to gain notoriety, or in whom the sight of preparation excites a sudden zeal." These dancers use noisy instruments, like



THE DEMON MALLAN AND HIS WIFE KARUNKALI.

the drum and the horn. Such dances usually take place at night, in times when there is cholera or some other epidemic prevalent.

“One of the most important parts of demon worship is the offering of goats, sheep, fowls, etc., in sacrifice. The animal is led to the altar of the temple adorned with garlands of flowers. Ordinarily its head is severed from the body by a single stroke. The sacrifice is considered unacceptable by the demon if more than one blow is required. The decapitated body is then held up so that all the blood may flow out upon the demon’s altar. The sacrifice being now completed, the animal is cut up on the spot, made into curry, and with the addition of boiled rice and fruit, offered to the demon on the same occasion, forms a sacred meal, of which all who have joined in the sacrifice receive a share.

The sole object of the sacrifice is to remove the demon’s wrath or avert the calamities which his anger brings down upon the human race. It should be distinctly understood that sacrifices are never offered on account of the sins of the worshipers, neither is the demon’s anger excited by any moral offense. The religion of these demon worshipers has no connection with morals. The motive is either to get relief in sickness or gain favor. The demon always thirsts for the blood of his votary or for that of his child; but by a little ceremony and show of respect, a little music and a

little coaxing, he may be content with the life of a goat instead. Accordingly a goat is sacrificed, its

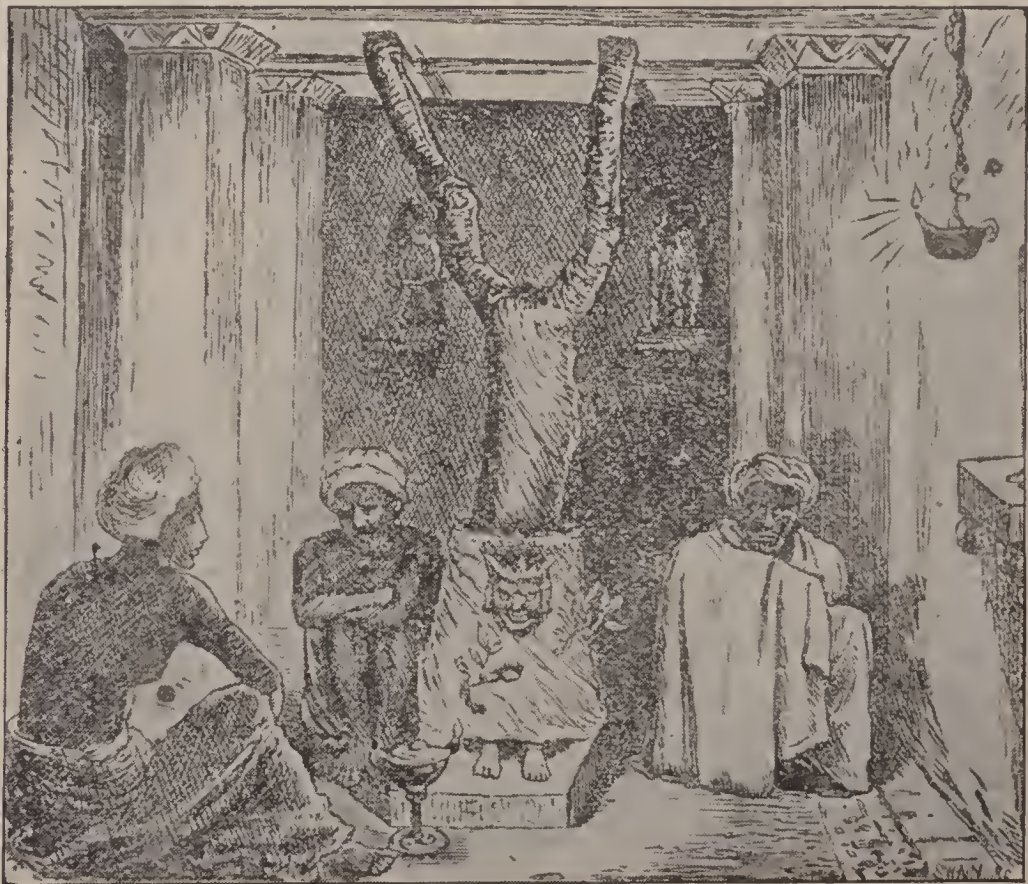


DEMONS.

blood is poured out upon the demon's altar and the devotee goes free.

THE TREE GOD.

On the sacred Ganges, the stump of a banyan tree said to be fifteen centuries old, and still alive, is worshiped as a god. As shown in the illustra-



THE TREE GOD.

tion, a light burns before it, and near it sits a Brahman to receive the offerings.

“A cloth is so arranged that the tree cannot be properly seen. It is merely part of a forked tree stuck into the ground with its bark on, and renewed secretly by the priests when it threatens to

decay. A European tried the bark and found it quite dry and brittle."

Many objects of similar nature are worshiped in India, simply because custom has put them among the list of the gods.

THE SACRED TANK.

The story of these "sacred waters" in north India is a good illustration of heathen folly. At the junction of the Ganges and Jumna rivers, the waters are supposed to be very holy, and all those who there end their lives are sure to gain eternal bliss. This place is constantly crowded with pilgrims. It was the custom formerly—until the English Government stopped it—for some fanatics to drown themselves in these sacred waters, in the hope of going direct to heaven.

The drowning was accomplished in the following manner:

"They went out into the water with some Brahmans in a boat, when a large pot was tied to one hand of the devotee, and a small cup held in the other. They were then lowered into the water, the air in the empty pot serving to keep them afloat. They then with the cup commenced slowly to fill the pot with water. (As per illustration.) As each cupful was added, the pot gradually filled

and slowly sunk, until the balance was turned and



IN SACRED WATERS.

with its weight dragged the deluded creatures beneath the waves.”

CHAPTER III.

THE HINDU'S ATTITUDE TOWARDS MISSIONS.

IN India the visible progress of Missions has been from the bottom toward the higher strata of society. We need go back only a few decades to find the Caste people of India quite hostile to all efforts made by missionaries either to influence or teach their children and families, or to have the Gospel preached to themselves. All intercourse with missionaries was avoided, and their homes shunned. Hinduism succeeded in silencing all moral convictions, and putting an embargo on all independent thought and action.

This system has, however, been much modified of late years by the influx of Gospel light and Western civilization. Western science and literature are now beginning to be admired by the millions of India; and are even working a visible change in the attitude of the Caste man.

The Mission colleges and schools all over India are now filled with the sons and daughters of India, including every Caste. Caste, the chief

barrier to all progress, is gradually relaxing its deep-rooted tendrils to give place to a little intellectual training and social intercourse, of which the past knew nothing. The missionary, wherever stationed, becomes the central figure among the Hindus of his community; and there is none so looked up to, so confided in, and so respected by all classes in India to-day as the earnest Christian missionary. His counsel is sought, his opinions are respected, and his home is frequented by the highest, as well as the lowest people of his station. In his tours through the district, his tent is surrounded by all classes and Castes; by some for a friendly chat, by some for help in time of trouble, by others in the hope of aid to some worldly gain, but by all in the sure conviction that the missionary is a man of cosmopolitan character, who is willing and able to help all—willing, because his work is to help; able, because they believe him to possess some of that power manifested in the Western world from which he came. His work is always regarded as superior to the native of India, and consequently the Caste man is beginning to forego his Caste prejudices in order that he may be a little closer associated with men whom he feels to be strong, and actuated by high and noble principles, and working for the good of those about him.

There are even many now who secretly believe the Gospel of Jesus Christ to be the Truth, and He the Saviour of their souls; and only the fear of social ostracism by Caste, holds them from open profession. They see and secretly confess that there is a power in Christianity which can not be ignored. By personal contact with missionaries and the preaching of the Word, their faith in their own Gurus (priests) has been shaken, and they are now only seeking for a way by which to possess themselves of the blessings of Christianity without too great earthly losses. This seems cowardly in the light of Western civilization, but is a long way for the Hindu to have come, and justifies the hope that a few short years of intensive, upright Christian work will so impress the Hindu that not only a man here and there will come out on the Lord's side, but when whole communities will leave idolatry and openly confess Christ as their Saviour.

The progress of Christianity has been marvelous in the last decade. There are to-day about 3,000,000 converts from Hinduism. These converts are from all castes and creeds, but chiefly from the lowly. The change of sentiment in respect to these Christians and the Caste man's attitude toward them shows, however, that the Hindu has learned even to respect the poorest and lowest of the products of Mission work.

Converts of the lowest classes are now being welcomed to the Caste man's home to teach the women and children, and intelligent converts are respected by all classes. The New Testament and Christian literature which has been brought to bear upon the minds of the young men in colleges and Christian schools of all grades, has brought up a class of liberal-minded men who are leaving idolatry alone as much as they can. They have become a class of men enthusiastic over Western thought, and are trying to get away from the old, time-worn, weak customs of their ancestors, and feel a strong sympathy for Christian institutions. 'Tis true, many of these, as yet, seem perplexed and quite at a loss what course to pursue, not being ready to lose all earthly interests at a single step. As a medium by which some have hoped to make the transition, fraternities like the Brahmo Samaj and others have been formed, these being more or less of Christian character, discountenancing idolatry and professing a desire to know and worship God. Such changes unmistakably indicate the attitude of the Hindu toward Christianity. The old errors and superstitions are beginning to lose their hold upon the educated classes, and a dim light is shining in upon the benighted institutions of India, which is being recognized as the

dawning light which will dispel the darkness and reveal to India a PURE RELIGION which enlightens and elevates.

There is no doubt that the Hindu's thoughts are more and more centering around Christ. The beauty and truth of the moral teachings of the Bible are acknowledged, and Christian institutions are beginning to wield a real influence. This influence is frequently seen exerting itself openly, but more frequently discovered by the missionary where least expected, in private contact with the Hindu. Hinduism can offer, to the ordinary man, nothing but transmigration; but Christianity brings atonement for sin and eternal life. This alone satisfies the longings of the soul of man.

The homes of India are open to instruction, the children are sent to mission schools wherever established, the parents come to hear the Word at times, the missionary is regarded as a safer character to give counsel than their own priests, and in every way the Hindu is favorable to missions. This may safely be regarded as an index pointing toward future results.

Under such favorable circumstances the result of the future cannot be doubted, if the Church of Christ energetically carries forward her work. There has never been such an encouraging out-

look, never such confidence and respect for Christianity, never such a willingness to hear the Gospel, and to have the entire household brought under its hallowed influence.

Such is the attitude of the Hindu towards missions to-day. What is our duty as a Christian Church toward him?

India has a special claim upon every Christian in the West. The millions of Hindus of India can look back to a common ancestry with ourselves. "At a remote period the Aryan ancestors of both Indians and Europeans lived together, speaking the same language and worshiping the same gods." We of the West have been favored with the light of Christianity and a high civilization; but shall we now leave to perish our less favored brother whom we find in the low ditch of idolatry? They are perishing miserably in superstition and Caste. Shall we not come to their refuge and rescue all if possible, or at least such as are opening their doors and hearts, desiring to be taught that they may learn the way of life?

In this work each disciple of Christ has a definite part. Each one has a definite work to perform, each one has an influence to exert which will be instrumental in ushering in the KINGDOM of GOD, and until each one contributes that little part

allotted, some part of the work must be left undone. The thought that some benighted soul is sure to suffer if we neglect our duty, needs to be brought prominently before our minds frequently.

Oh! what a thought to confront a sincere Christian; some soul perishing for which he is responsible! A soul perishing because a few cents or a few dollars belonging to the Lord were withheld and used for personal gratification! A soul perishing because an opportunity was neglected when an influence could have been exerted for the awakening of interest in this great work!

By giving of the means the Lord has granted you, you will help some poor idolater to an eternal inheritance, and become brothers in Christ.

This is the brotherhood which Christ commanded should be extended over the whole world, and surely He means to accomplish this through His faithful disciples. To what extent have we been co-laborers with Christ? To what extent are we willing to be in the future? We should not try to decide this question in a moment, but go to our closets on bended knees and pray God as we have never prayed before for a full revelation of our whole duty to Him and His work among the heathen, and for grace to do our whole duty, whatever it may cost, from an earthly standpoint.

Whether it cost money; what is that but filthy lucre which cannot accompany us beyond the grave? whether it costs sacrifice from a worldly standpoint; our very tears are to be wiped away if we be numbered among the faithful: whether it cost life itself; what is that but an uncertain shadow which to-day is and to-morrow is not, but which shall be renewed to all eternity among the redeemed if we are faithful over the stewardship with which He has entrusted us? Thus while only doing what is our duty before God, we shall become instruments in His hands to save others and at the same time save our own souls.

We have tried to give a plain and truthful view of the Hindu, the gods he is still bowing to every day all around us here in India, and his attitude towards missions, in this short and simple way, in the hope that all who read these pages may feel that they know something about the Hindu—for were you to come and live among him, such you would find him—and, if possible, to show the great work yet to be done if his soul is to be saved. This must be done by rescuing him from idolatry and Caste, but this nothing but the power of the Word of God can accomplish.

I wish, therefore, that every consecrated soul who may read these pages make with me this vow on bended knees before God:

“Son of God, Saviour of the world, as I love Thee, and as I hope to receive eternal life through Thy atoning blood shed for me upon the CROSS, by Thy grace and help I will give of my means, and use such means as I possess to spread Thy Gospel truths, and make known the way of life to all men.”

With this determination ever before us, let us work for the evangelization of the Hindu, and the spreading of Gospel light to the ends of the earth. “Fear not, ye little flock, for it is your Father’s will to give you the kingdom if ye faint not.”

THE END.

STATISTICAL TABLE.

Numbers professing the different religions in India.

Hindus.	.	.	.	.	187,000,000 *
Muhammadians.	.	.	.	.	50,000,000
Christians.	.	.	.	.	3,000,000
Buddhists.	3,000,000
Others.	119,000,000

* Of which number 21,000,000 are widows.

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